The American Missionary

SAMUEL LANE LOOMIS, D.D., *Managing Editor* S. E. QUIN, *Business Manager*

Vol. 76. No. 3 MARCH, 1922 New Series, Vol. 13, No. 11

INTERPRETERS OF GOD AND HIS WORLD

EACH life is an interpretation. Daily we reveal what the world and life mean to us. We are publicity bureaus. Every act and attitude reveals our judgment of values. We are constantly turning ourselves inside out and revealing the stuff of which we are made and the stuff of which we think the universe is made.

The lines on our faces reflect inner attitudes. Voice, gesture, way of standing and walking, composure or uneasiness of spirit, quiet courage or fear, trust or worry, speak volumes as to our interpretation of God and His world.

Those who rub against us are getting some kind of interpretation of life. We may say nothing but we cannot help living something.

Just what kind of interpretation of life do fellowmen get from us? Do we add to the sum-total of confidence in the world or does our contribution help to break down faith? Does our life make it easier or harder to believe in God and in a good purpose in our world?

"The spirit of man is the lamp of Jehovah." God is dependent upon us; not upon any one of us or upon any group, but upon some people somewhere. There must be those who can receive His revelation and become His interpreters or He is shut up to himself and helpless so far as the world of human life is concerned. Only in so far as He can get folks to incarnate His ideas and ideals can He express himself to people who do not know.

We talk much about doing the will of God, but what do we mean? Is it not to think about life as God thinks about it and to take the same attitude toward folks that He takes? The will of God can mean nothing short of this.

"Ye are my witnesses." How? By talk? And how far does talk carry when not backed by a life? Is being Christian anything short of, so far as possible, repeating the incarnation? To live in accordance with God's thought and purpose is to incarnate that thought and purpose.

God and all spiritual facts seem unreal to many people. They must be incarnate and become personal in us. It may be hard to believe that God is love, but not when that love is made personal and gets under our burden. Jesus made it easier to believe in God and goodness. So can we.

The spirit of God is the outgoing, shareful spirit. God is and has always been missionary. To be missionary in spirit is simply to be Christian. What does God think about human life and relationships? How much does He care about folks who are in darkness and without a chance? Jesus Christ is an indication of what He thinks and how much He cares. But today, most folk must learn what God thinks and how much He cares by the extent to which we, who profess to do His will, manifest that thought and call in attitude and action, in the giving of life and substance.

We are interpreters of God. What idea of God and His world are fellowmen getting from us?

—F. M. S.

THE COMMISSION ON MISSIONS

ANNUAL MEETING IN CHICAGO

THE COMMISSION ON MISSIONS met in Chicago January 18th an 19th, with an attendance of about two-thirds of the voting member Besides the members of the Commission, about thirty-five secretaries an superintendents were present and were made corresponding members. Th meeting of the Commission, by unanimous agreement, was regarded as i annual meeting. Certain actions were taken which it seems desirable to repo to the churches through THE AMERICAN MISSIONARY.

The Foundation for Education, which was authorized by vote of th National Council at Los Angeles, will not be included in the Apportionmen for 1923 but will be commended to the churches in the promotional literatu issued by the denomination. For the year 1922 the Foundation is schedule to receive seven per cent of the Apportionment. The Miscellaneous Fund, whi in 1922 is credited with one per cent in the national scale of percentages, w be discontinued in 1923.

The Federal Council of Churches and the American Bible Society have claim upon the gifts of our churches, though it has not been possible to inclu them in the regular Apportionment. The Commission recommended to a churches that they make contributions from their contingent funds or so other source to these causes, the amount suggested as a proper contributio to each being equal to one-half of one per cent of the Apportionment.

The Commission put itself on record as approving the payment of a $5 annuity to the members of the Annuity Fund who have reached the designat ages, thus committing the denomination, insofar as the Commission can comm it, to making such payment possible through its Apportionment funds.

A vote was passed approving the policy of including the contributions the foreign-speaking churches and the churches of Hawaii for their own mi sionary work in the Apportionment and referring the details of the arrang ment to the Executive Committee.

The subject of securing Special Gifts from individual donors was pr sented and discussed; the idea being that often there are people in our church and congregations who would be willing to make Special Gifts, whether lar or small, that might be applied either on the Apportionment of the church which they belong or on the Apportionment of the state.

The Congregational Home Missionary Society asked permission throug its Board of Directors to present its pressing needs and its accumulating defic through a special appeal during the year 1922. This request was approve and the desired permission granted, the understanding being that the indebte ness of the state bodies was to be included in the plan.

The Executive Committee was instructed to appoint a committee on th preparation and distribution of the literature of the benevolent societies, th committee to report at the next meeting of the Commission.

Approval was given to the general proposition that THE AMERICAN MI SIONARY, *The Missionary Herald* and *Life and Light*, be unified into a sing publication.

It was voted that no distinctive name be adopted other than the name The Commission on Missions for the promotional agency that has hithert been known as The Congregational World Movement. This means that th

use of the name Congregational World Movement will gradually disappear in favor of the name The Commission on Missions.

The Commission decided to continue the Accounting Department in New York at least for one year and recommended that efforts be made to increase the usefulness of the central accounting office.

Dr. Swartz's retirement was noted and the resolutions of the Executive Committee in relation to his resignation were adopted.

All who were in attendance upon the meeting agreed that it was characterized by harmony and by a spirit of earnestness and co-operation in behalf of the great undertakings committed to the Commission by the denomination.

* * *

IS THIS A TYPICAL CHURCH?

A YOUNG minister with vision and enthusiasm came into the office of the Commission on Missions recently for the purpose of conferring about the missionary situation and program in his church. The church is one whose membership is made up of cultured people in a favored locality. There are available funds for the support of the church and the needs of the poor in the community, which will gradually increase with the passing of the years. The pastor feels that the church, in justice to itself, needs to undertake its share of the missionary work which the denomination is doing. However, he has been impressed with the feeling that the majority of the people look upon missions with mingled amusement and disfavor. They apparently have no conception of the heroism and the capacity that are being manifested by many of our missionaries at home and abroad. This young minister wished that he could have a real missionary of parts who, with his wife, would camp on the ground for a week so that he (the minister) might make known to his people the quality of the missionaries and the worthiness of the missionary enterprise.

Is this a typical church? Are there other churches that might be included in the same category? We are persuaded that not a few churches number among their adherents capable and intelligent men and women who have no adequate idea of the service which is being rendered by the missionary agencies of their denomination. As a consequence, these people have little if any interest in missions or in their church's raising its apportionment. The pastor may decide that it is impossible to interest and inform them, or he may formulate and execute a plan of missionary education. It is hardly necessary to say which course of procedure will redound most to the advantage, spiritual no less than material, of all concerned.

* * *

NEW SETS OF STEREOPTICON LECTURES

THE COMMISSION ON MISSIONS will have ready for use about March 15 two new sets of stereopticon lectures; one entitled "The Outreach of My Church," which is entirely different from "Our Far-Flung Line," but covers in a popular way the material contained in the Survey. The other set is on the general subject of Stewardship. These lectures will be available through the following depositories: Rev. Oliver D. Sewall, 14 Beacon Street, Boston, Massachusetts; Commission on Missions, 287 Fourth Avenue, New York; Rev. R. W. Gammon, D. D., 19 West Jackson Street, Chicago, Illinois; and (at times to be arranged through correspondence) in the offices of Rev. W. J. Minchin, D. D., 219 Guardian Trust Building, Denver, Col.; Rev. H. H. Kelsey, D. D., 419 Phelan Building, San Francisco, Cal.; Rev. George F. Kenngott, Ph. D., 831 South Hope Street, Los Angeles, California, Rev. Lucius O. Baird, D. D., Plymouth Church, Seattle, Washington.

THE PASTORS' SECTION

WHY SMITH DOES NOT GO TO CHURCH

By Howard J. Chidley, D.D.

(NOTE: The following article by Dr. Chidley is of such value that it seems wise to use for its presentation the space usually allotted to the Pastors' Section and to the Commission on Evangelism. It is greatly regretted that space is not available to print the entire article.—F. L. F.)

NOT long ago two ministers met at a gathering in New York, and one said to the other: "Well, Bill, how goes your evening service?" "Don't mention the subject," said the other, "I drive the bus to the end of the line every Sunday evening, whether there are any passengers or not. And how goes yours, Jack?" "Oh," said Jack, "I've preached theology enough into those empty pews on Sunday evening to endow a chair in a theological seminary."

That conversation is a good starting-point for a discussion of the question why more people do not attend church.

In seeking to answer this question a certain minister whom I happened to read recently gave the following reasons for non-attendance at church. In the first place, our grandparents went to church because they were afraid to stay away. About the most literal belief they held was of a flaming hell waiting to receive unbelievers after death. Church attendance was, in other words, a sort of insurance against future punishment. In the second place, the church was, if not the only, at least the principal place of social and intellectual attraction in the community in the old days. Today it must compete with a thousand divers things of interest.

I believe that these are *amongst* the reasons why Smith does not attend church, but I do not believe that they are *the* reason, or I should be very pessimistic over the situation. No, the root of the matter lies deeper than that. Why, then, does Smith not go to church?

Before we try to answer that question, let us get our bearings in this matter of church attendance. Perspective is everything here. The majority of us in discussing this matter have been looking backward in the history of the church to a golden age when the churches were crowded, and religion was the main business of the world's life. And of course here as everywhere there is nothing like distance to lend enchantment to the view. One must always beware of stained glass effects when he dwells on a by-gone age, or he is apt to paint the "good old days" in too roseate tints. As a matter of fact, has the Christian church ever been what you might call a "popular" institution? I think history will bear me out when I say that it has not. I think it is Polycarp, one of the church fathers, born in the year sixty-nine, who complained even in those days of early enthusiasm that people preferred the circus to the church. And Saint Paul, great preacher as he was, could not with his zeal and eloquence keep his entire congregation awake. For we read that on one occasion while he was preaching a young man sitting in an open window in the gallery dropped asleep and fell three stories to his death. I am afraid the church never was the church which some uncritical people think it used to be.

Another fact that has colored our present estimate of church attendance has been our comparison of the contemporary church with that of the Puritan days. The church attendance was exceptionally heavy in those days.

But it was due not to a natural but an artificial situation. In the first place because the church had no competitor as a social, religious and intellectual center. In the second place, because of an almost neurotic phase of religious life which then existed, and from which we have since violently reacted. The tension could not be kept up forever. The people went to church in the morning and listened to a prayer a half hour long and a sermon an hour long. They then had a basket lunch in the church, and after that Sunday school. They then attended a second service of similar length to the first. And, as some one has said, all that didn't die became great men! It is obviously unfair to compare modern church attendance with a situation such as that.

So much, then, for perspective. Now let us turn to the question with which we started out, why does Smith not go to church? Three reasons are generally given for the non-attendance of the average man at divine worship.

The first one is: *Smith cannot agree with the tenets of the modern church.* I should not be surprised if this were a fact when I recall my own experiences in attending church on a prolonged vacation in England. It was an opportunity such as I could not get in this country of acquiring the layman's point of view, and I gave it a test of four months. I have worshipped in churches where the rich, ornate vestments of the clergy, the carved oak choir screens, the tangled skeins of light from the stained-glass windows, the heavenly harmonies of the processional and recessional by white-robed choir boys echoing through the soaring arches of lofty auditoriums standing like a frozen prayer of adoration to almighty God, all combined to make a pageant of rare beauty and appeal. But somehow the shekinah of the living word had deserted the sanctuary, and the congregation was meagre almost to desertion, for the hasting feet of eager men had pressed on to find God elsewhere, and had left these relics of ancient faith like empty shells by the roadside of progress.

But after all one cannot seriously accept the explanation that the reason why Smith does not go to church is that he cannot agree with her doctrines. As a matter of fact the average non-churchgoer does not hold off from the church because he thinks on the subject. He does not think. He neither believes nor disbelieves. "The sinner is always orthodox." That is to say, he does not care enough about doctrines to question them. The heretic is a zealous partisan. The situation would be more hopeful if Smith combatted the church's doctrines. But he who neglects the dogma does so not because he regards it as untrue, but because it seems immaterial and superfluous.

Another explanation which is given for Smith's non-attendance at church is that *the minister has no vital message to give, or is under the control of the capitalist.* Concerning the minister's message and its lack of touch with practical life a great deal has been written and said. Let us frankly admit that the theology and the preaching of twenty years ago was too other-worldly. Yet many men who left the church in the days of the old preaching have not been back since, and they are unconscious of the tremendous strides the church has made.

I should be inclined to take more stock in Smith's criticism that the average church is impractical and dull if I saw Smith at other places of culture. The church is a cultural institution, and all culture requires effort. The man who complains that the church is "dull," usually complains that the opera is "dull" and has to be dragged to it by his wife. Lectures in his judgment are also "dull." So also are concerts. Smith is even beginning to say that a play with a sustained plot is "dull," and he prefers the vaudeville or the variety show. I should think that when Smith finds so many cultural things "dull" he would begin to ask himself whether the fault lies in these agencies of culture or in himself. It may be just possible that Smith himself is becoming slightly dull to the finer perceptions.

I know the argument of the man who says he is too tired on Sunday to go to church. If he is involuntarily caught in the economic struggle today and is part of the machine that is speeded up to the breaking point, then I pity him. But still I cannot help asking if it is all worth while? A great many men are so busy making a living that they have no time to make a life.

But I suspect that Smith is not always quite correct when he says that. No, I don't think that the controlling reasons why Smith does not go to church are the creeds and the minister.

It has been said further, that Smith does not go to church *because of the hypocrisy amongst the church members themselves.* But here again the criticism is somewhat out of date, just as the criticism of the unreality of the minister's message. Again, the church has marched several leagues into the light since Smith knew her. The truth is, there probably never was less hypocrisy in the church during a hundred years than there is now. The reason why is very simple. At the present moment there is no social ostracism to be incurred from not belonging to a church, and there is practically nothing of material value to be gained from belonging to it. This was not always true. In Puritan days the line of cleavage between saint and sinner was very sharp. In those days the man who did not attend church was looked at askance, and was at a disadvantage in many ways. Under such pressure as that people were known to stand on the communion table in order to climb into society. The result was, naturally, more or less hypocrisy. But those days are gone. So you see Smith's hypocrisy plea is rather ill-timed. And I suspect Smith deep down in his heart knows that it is not quite valid.

Why, then, does Smith not go to church? The real reason, I believe, is to be found deeper down than all these superficial reasons. They are merely branches from the one root cause. And that root cause I believe to be materialism. This materialism manifests itself, of course, in many ways. I pointed out a few moments ago that one expression of it was indifference. The connection between these two is not at once obvious, but it is there. Our materialism leaves Smith no sanctuary for refreshment. His business absorbs nearly all of him, whether voluntarily or involuntarily, and it takes so much out of him that he has nothing left for the real business of existence. When business is done with him he is like a sucked orange. The result is often pessimism, which is the wail of the weakling turning back from the press; or agnosticism, which is sometimes a form of mental sloth. "It is too much trouble to have a creed or an interest in things of the spirit," when it takes all his strength to make a living. I feel like asking "what sort of living?" The majority are crippled by the race for luxuries and not in the struggle for necessities. But here again we find materialism at the root of the matter. The things of this world seem of so much more importance than the things of the spirit that Smith is hypnotized into thinking that the former are the necessaries. But I repeat that beneath it all is the materialism of the day, that with one specious argument or another is captivating the mind of the average man.

This, then, I believe is the great reason why Smith does not go to church. Now let me ask why Smith should go to church. I believe in the first place that *Smith should go to church for the sake of his body.* Smith thinks that he is getting more out of Sunday by sleeping late and lounging around with the Sunday paper the remainder of the day, "taking it easy." I do not agree with him. He has ceased work for one day, that is true. But he has put nothing in the void in the way of a change or stimulus for the week ahead. His thoughts run in essentially the same channels on Sunday as on Monday, and it is this constant hammering and dead level of business worry and monotony that is killing many a man today. This is why so many men break at about fifty. They think they can keep constantly at it without change or

ecreation, and that when they have " made their pile " they will then take ife easy. If they make their pile at all they frequently find themselves enjoy- ng it in a wheeled chair.

The second reason why I believe Smith should go to church is a *moral* eason. We hear it said that morality can exist apart from religion and the nstitutions of religion. We are pointed to men who lead a perpendicular noral life, and yet are never seen at church. We frankly admit the fact of such nen. But let me ask a question here. In the majority of cases where this is rue was there not a sturdy religious ancestry? A great many today are living n an inherited piety as some men live on inherited wealth. But is it a feasible cheme in the long run? What about the children of these men? They tell is that Englishmen who go to India with the robustness of a sturdy English ncestry back of them can stand the climate. But not so their children. These nust be sent back to England, because of their lower vitality. I wonder if we re not beginning to see some of the effects of this morality-without-religion doctrine in some of the moral breakdowns of our present day. We are told hat there is more morality in business than at any time in recent years. There re encouraging signs, I admit. And yet the *Wall Street Journal* says that he decline in the belief in immortality has knocked the underpinning from eneath the morality in business in a great many cases and has left the way vide open to chicanery and crookedness.

And so I say Smith needs the church in order that from her worship he nay repeatedly catch sight of the shining white peaks of justice, equity, hon- sty above the smoke and dust of our work-a-day world. And also that he nay hear the voice of God back of all moral sanctions saying, " Thus saith he Lord."

I pass on to a third reason why I believe Smith should go to church. It is n the basis of *good citizenship.* If you should ask Smith whether he wished o have a church in the community he would answer that question orally in he affirmative, but practically in the negative. He would not vote to have he church abolished. He likes to know that it is there, but he does not wish o take interest enough in it to attend its services.

I maintain Smith ought to take his share in the civic and social obliga- ions of the community in which he lives. And I think Smith will agree with ne in that. And yet I ask him what part he is taking. If none, then I say o him: Here is the church, the greatest moral dynamo and the strongest bul- vark of morality in your city; pitch in like a man, and give it a hand! Don't e a mere barnacle, a non-producer, stuck on the ship of Christian and ivic life.

We can do nothing against the truth, but for the truth. Fifty, seventy- ive years hence these poor passionate, restless hearts of ours will be dust. It vill make little difference then whether we have raked together a few grains nore or less of the shining metal. The fads of this generation will be gone. Our short-sighted opinions will be superseded by better ones. Conventions hat bind us now will be forgotten. But our souls will be living somewhere still.

And when one begins to set things against the eternal background the etty judgments of a generation grow small, and the question of the destiny f the human soul looms large. And one is tempted to ask the old question: ' What shall it profit a man if he gain the whole world and lose his own oul? "

There is a moral conflict on. We have our opportunity, the only one we re ever sure of, to enter the lists and do battle for the just and the true. May t not be said to us as Henry IV said to one of his generals after a battle had een fought and won, and the general was absent: " Hang yourself, brave Crillon! we fought at Arques, and you were not there."

THE AMERICAN MISSIONARY ASSOCIATION

One of the last addresses of Dr. Booker T. Washington was an imperative call to care for the American Missionary Association. "I find," said he, "that in some instances there is a belief that Negro education has advanced far enough for the various philanthropic and religious associations to gradually withdraw their support and use their resources in other directions. The truth of the matter, however, is that after fifty years there is still as great a need for the work of The American Missionary Association and similar organizations to assist in Negro education as there was immediately following emancipation. There are yet in the South over 2,000,000 Negroes who are unable to read or write. Almost 1,000,000 of these are of school age."

With that quiet humor so characteristic of him, he satirized the prejudice against his people.

"We have been studying the white man," said Mr. Washington. "It is mighty interesting, too, for the Negro who has been studied so much to turn about. Two of my colored friends wished to travel extensively with modern comforts and conveniences. So they sent to Egypt or Persia and secured a couple of peculiar red hats—fezes. They wore those hats everywhere they went and refused to understand English. They met with every attention and were furnished with every comfort.

"Another of my colored friends wished to travel in a Pullman car. He had the money to pay for it, and enjoyed its conveniences. But it caused anguish to the white folks in the car. He noticed that there was another colored man in the Pullman whom the white people didn't mind. So he went to the porter and asked whether he had another cap like the one he was wearing. The porter produced the cap, the colored passenger put it on and sat down in the car and everybody was satisfied. Curious how the white man's mind works!

"I visited a little colony of black people near Mobile, Alabama, several of whom were born in Africa and came here on the last slave ship to reach America. Several of the older people still survive and tell interesting stories about their varied experiences. A little way from the colony may be seen the hulk of the slave ship on which they were brought to this country.

"This has occurred practically within a single generation. What a transformation has been wrought in my race since the landing of the first slaves at Jamestown and the landing of the last slaves at Mobile. This transformation involves growth in numbers, mental awakening, self-support, securing of property, moral and religious development, and adjustment of relations between the races. To what are we more indebted for this transformation than The American Missionary Association?

"No one of the religious organizations which have engaged in the work of educating the Negro has done a more useful work than your Association. You are maintaining more schools for the higher and secondary education of the Negro than any other board or association. I have been impressed with the good work which educational institutions under the auspices of your Association are doing. I have in mind not only the larger and more prominent schools such as Fisk and Talladega, but also the smaller and less well known institutions."

CONCERNING THE WHEREFORE AND THE WHY

By Hon. Secretary A. F. Beard

THE question is frequently asked, why is it that transplanted Northern people in the South are so often more Southern in their feelings, in their race prejudice and in the attitude to the colored people, than those who are native Southerners. Northerners who go South are supposed to carry with them the inherited ideas of the rights of man which are not obliterated by racial distinctions. Environment, however, is often influential enough to counteract previous influences, so that whatever may have been former convictions or opinions, the change of habitation and climate has brought about a state of mind more unsympathetic and prejudiced and often more pronounced than is found in those to the manner born. While Southern people of intelligence and foresight are enlarging their sympathies and taking on a truly Christian attitude toward the colored people, transplanted Northerners do not appear to be keeping step with them. Inter-racial committees of the wisest and most respected people of both races in nearly a thousand localities are meeting regularly throughout the South to discuss frankly the specific local problems of race relationships, and these native Southerners are showing larger faith in the brotherhood of man than do those who might be expected to be hand in hand with them. In the Federal Council, which met in Chicago in December to consider world problems, the presentation of the subject of inter-racial brotherhood was in itself a concrete embodiment of the Christian ideal. On the same platform were heard four leaders from the very heart of the South, two white and two black; seeing the question of race relationships from such a Christian and common point of view that if one had closed his eyes he could not have told whether it was the black man or the white man that was speaking. A noble Christian lady, a member of one of the old aristocratic families of the South, voiced with such deep feeling the Christian demand for justice for Negro women that one might easily have supposed the speaker to be herself a member of the race for which she was making her appeal. All the speakers, black and white, agreed that the Christian church, the possessor of the gospel of human brotherhood, has the supreme responsibility and opportunity for creating better race relations and social justices and that in this we are not to do things for the Negro, but with him. Unhappily, this does not seem to be the state of mind of those who go from the North and adopt the prevalent opinions of the localities with which they have identified them-

selves. Not all do this by any means, but to speak mildly there are those who do. It must be that these who have become hard and fast Southerners in their sympathies and in their antipathies have not made the acquaintance of the superior people who are ready to look facts squarely in the face and to meet them as the great Master and Teacher would meet them.

In the stratifications of social life, not all are equally wise, noble, or far-sighted, and it is with the average opinion and sentiment that the transplanted Northerner chiefly finds his association in business, in the church, and in social functions. Those who are living in contact with a race that is largely on the lower levels of life, seriously below the average of white people in civic intelligence, in education, and in possessions, make these deficiencies calling for sympathy, patience, justice, and practical help, a reason for the reverse of this.

The atmosphere is critical with respect to the Negro. It is easier and more common and perhaps more natural to recognize what is undesirable than it is to try to make it better. Then also one likes to be in accord with his associates. He doesn't think that he can live comfortably holding opinions which are hostile to those whom he daily meets in business or in social relations, and before he knows it and without having really considered how it bears upon the questions of Christian duty—which tells him it is both a principle of nature and of grace for the strong to help the weak—he has become a convert to the feelings and opinions which the larger minded, wider visioned, and more truly Christian people of the South are faithfully striving to overcome. So it comes about that sympathy and cooperation with the schools and institutions under the auspices of Northern benevolence for the Christian elevation of the Negro come chiefly from the Southern people. For example, there is a large section —a group rapidly enlarging—of those who are cordially in cooperation with the efforts that the A. M. A. and kindred schools are making for the Negro betterment. They are willing to serve on our Boards of Trustees, frankly to give us their helpful judgments, and are not afraid to do it. And they do it in many localities. Some visit our schools. It is those who are not sure of their positions and standings, who do not wish to be regarded by their associates as aliens, who never come near our institutions and who seem to be afraid to be in any way identified with them. It takes character and convictions to face questions of duty at the cost of popularity. Mere opinions will not do it. The bearing which this has upon our Congregational churches, white and black, in the South does not need to be elaborated.

Missionary workers and representatives of Boards doing mission work among Negroes are conscious of the new mind of the Negro, of his new sense of race worth and race dignity, his new determination to have applied to him the principles of a safeguarded and complete American life. They stand a sure defense of mighty hope in the Negro mind. On such Christians Negroes rely. They have loved much and love never fails. They have been weighed in the balance and have not been found wanting.

A WIDE-MINDED PHILANTHROPIST

ONE of the greatest benefactors of the South for white people as well as for colored is Hon. Julius Rosenwald of Chicago. Of Jewish descent, Mr. Rosenwald has the history of the injustices and persecutions of his race to inspire him to help another race out of its adverse conditions and wrongs. With a millionaire's ability, his millionare's philanthrophy realizes the degradation, ignorance and superstitions of the colored people in rural life. These in the rural districts of the South number about 3,500,000. Two-thirds of all the Negroes in the United States are in needy conditions of rural life. Mr. Rosenwald proposed to help these. He asked that the Negro people should contribute in cash, land or labor, or by gifts from the white friends or grants from public funds an amount equal to the aid which he would be willing to give. The response was so great that he has up to this time personally contributed $739,680, and the report of conditions at the present time may be summarized as follows: Twelve hundred and four school buildings at a cost of $3,948,790, utilizing the services of 2,770 teachers. Of this total amount, the Negroes contributed $1,117,284; the Whites contributed $275,818; and the public funds, $1,816,018. As we have said above, Julius Rosenwald's contribution was $739,680.

Classified by types, the buildings include 338 one-teacher schools, 429 two-teacher schools, 170 three-teacher schools, 101 four-teacher schools, 35 five-teacher schools, 41 six-teacher schools, and 11 teachers' homes. The teachers of all these schools are of the Negro race, and with various degrees of preparation and fitness, but many of them in the larger schools are graduates from the higher institutions provided by Northern philanthropy.

By states, the number of the Rosenwald rural schools is as follows: Alabama, 233; Arkansas, 48; Georgia, 50; Kentucky, 52; Louisiana, 124; Maryland, 14; Mississippi, 119; North Carolina, 157; Oklahoma, 12; South Carolina, 70; Tennessee, 108; Texas, 42; Virginia, 97.

In addition to all this, Mr. Rosenwald in 1910 offered through the Chicago Young Men's Christian Association to give $25,000 towards the cost of a Negro Young Men's Christian Association building for men and boys in any city in the United States which by popular subscription would raise $75,000 in addition, thus assuring a building to cost completed a minimum of $100,000. Thirteen cities met this offer, and there have been erected buildings at a cost of $2,150,000, of which Mr. Rosenwald has contributed 16 per cent, or $344,000.

It calls for a great soul to rise beyond creedal and racial bounds to a nobility of benevolence like this. The name of such a benefactor will go down into the history of our country, and the influences which he has set in motion will stream out through the Southland as light streams from the sun, too many, too complex, and too great to be measured, and outlasting the generations that he has helped to save and uplift. Unborn generations who will gratefully bless the name of Julius Rosenwald will keep fresh through the unfolding years of the future the memory of his unusual benevolence.

AN INDIAN STORY

OUR readers who have kept themselves acquainted with the interesting Indian mission at Fort Berthold in the northwestern reservation will recall the story of Goodbird. Dr. Hall, who went to the wild Indians on the reservation when a young man and who has lived his isolated life among them for forty years, and has done a wonderful work in Christian civilization, wrote:

"There is no one more in sympathy with us among our Indian people. There is no one who takes a stronger hold on Christian ideals. Yet Goodbird has hardly been away from the reservation all his life of forty-odd years. He has had the heathenism of his people and their impurity and their indifference or open opposition to contend with, but he has stood firm. He hopes to have his son become a minister to carry on the Gospel work when his father is gone."

The story of his life from youth up, published by Revell Company, is well worth sending for. It is of Goodbird's mother that another book —An Indian Girl's Story by Herself —tells of uncivilized life, so interesting that one who begins to read it will read it through. In her own words:

"My father gave me my name Wa-hee-nee-we-a, a name which means Buffalo Bird, as this little brown bird is known in the Buffalo country. In the summer time, the home was a tent, but for the winter a lodge. In my father's lodge, earth was heaped thick upon the roof to keep in the warm. The fire place was a round, shallow pit with the edges plastered with mud. Around the walls, stood six family beds, each covered with an old tent skin on a frame of poles. The winter lodge was never very warm."

And that reservation on the border of Canada has weather as cold as it can be made. The childhood experiences of Buffalo Bird introduces us to untamed Indian life, picturesquely and vividly. The childhood sports and games, the kinship relations, the learning to work, the berry pickings, the corn huskings and the buffalo hunts enrich the story of life upon every page.

"And so I grew up, a happy, contented Indian girl, obedient to my mothers" (she had two at the same time), "but loving them dearly. I learned to cook, dress skins, embroider, sew with an awl and sinews, cut and make moccasins, clothing and tent covers."

At the age of eighteen years, came marriage with Indian ceremonial, and Hanging Stone became her husband. He lived but a few years when Son of a Star asked for her. "Son of a Star was a kind man. My father liked him. 'He is brave, daughter. He wears two eagle feathers for he has twice struck an enemy, and three times he has shot an arrow through a buffalo, and it was not easy to shoot an arrow through a buffalo. And he has danced the death dance.'" So Buffalo Bird became the wife of Shining Star. As life passed on, it was in a hunting camp that her little son came into the world.

"Having bathed my baby, Red Blossom (her mother) bound him in wrapping skins. She had a square piece of tent cover folder, and sewed along the edges of one end into a kind of sack. Into this, she slipped my baby with his feet against the sewed end. About his little body, she packed the down of cattail. On a piece of rawhide, she put some clean sand which she heated by rolling over it a red hot stone. She packed this sand under my baby's feet, and lest it prove too hot she slipped in a piece of soft buckskin under them. Over all, she bound a wildcat skin, drawing the upper edge over the baby's head like a hood."

This was Goodbird's first life ex-

perience. It looks rather rude to us, but Goodbird is still living and doing well.

"On the journey home from the camp, it was necessary to cross the Missouri River. Ice chunks were running in the river, and colder weather was setting in. Son of a Star came in to say that he would take me across in our ball boat. I stepped in with my baby in my arms, and my husband paddled the boat across. My little son was ten days old the second day that we were in the winter camp, and though we were hardly well settled I found time to make ready his naming feast and set it before his grandfather. I said, 'I want you to name your grandson.' He took my baby tenderly in his arms, saying, 'I name him Goodbird.' His father's gods were birds.

"Winter passed, and the tribe started for its spring hunt, and as ice broke on the Missouri we were again to cross. We had four boats, My husband and I sat in the first boat, and paddled. In the second boat, my half-brother, a seventeen-year-old lad, sat with my baby in his arms, but as we neared the mouth of the little Missouri a furious storm of wind and snow arose. Suddenly, my husband stopped paddling, and leaned over the side of the boat, nearly upsetting it. Then I saw what was the matter. My husband was lifting my little son out of the water. A sudden billow in the boat that my half-brother was in had caused him to relax his hold, and tumbled my baby out of his arms into the water, but by good luck through his wrappings he floated, and was crying lustily when he was drawn out, and under his wraps he was not even wet."

This was the second momentous experience of Goodbird as told in her own tongue, taken down and translated by the white man. Fifty years have passed since the day when Goodbird got his ducking. His mother says:

"I am an old woman now. The buffaloes are gone, and the black tailed deer are gone, and our Indian ways are almost gone. Sometimes I find it hard to believe that I ever lived them. My little son grew up in the white man's school. He can read books, and he owns cattle, and has a farm. He is a leader among our people, helping to teach them to follow white man's road. He is kind to me. We no longer live in an earth lodge, but in a house with chimneys, and my son's wife cooks by a stove, but as for me I cannot forget my old ways, and often in summer I rise at daybreak, and steal out to the corn fields, and as I hoe the corn I sing to it as I did when I was young. Sometimes at evening, I sit looking out on the big Missouri. In the shadows, I seem again to see our Indian villages with smoke curling upward from the earth lodges, and I hear the yells of the warriors, and the laughter of the children as of old, and tears come into my eyes, for our Indian life, I know, has gone forever."

That it is so in this reservation, we may thank God and his faithful minister, Dr. Hall. This charming Indian story to which our quotations, though extended, do insufficient justice is published by the Webb Publishing Company, St. Paul, Minnesota. A. F. Beard.

* * *

THE JAPANESE IN AMERICA

By Secretary G. L. Cady

BY one of those freakish somersaults, history has laid the Far East on the doorstep of the Near West and rung the bell and run away. We may question by what right this problem came here, but there can be no question that it is ours and must be faced resolutely.

Strange indeed it is that one of the oldest nations should suddenly have become a most perplexing modern issue. For theirs is a civilization well-

established and fully developed in its way when the ancestors of the Anglo-Saxons were still savages. While Europe was so wonderfully developing the Far East was an unknown land. Now and then, by caravans, and now and then by a strange ship, little tokens found their way westward to remind us that there was such a world as far-off Cathay. It was practically forgotten until Marco Polo untied his sacks and unrolled before the Venetians, with gaping mouths and staring eyes, the merchandise which he had brought from that

REV. AND MRS. H. SHIMISU, RIVERSIDE FEDERATION CHURCH

mythical land. This was in 1300. It was not until 1520 that Magellan sailed through the Straits that now bear his name, crossed the Pacific for the first time, and died on the shores of the Philippines. To America it remained a *terra incognita* until 1785, when the hardy merchant princes of Salem began sending their ships around Cape Horn to bring back the wealth of the Far East. But America's interest in it was as yet purely commercial.

When General Fremont unfurled the Flag of the Bear in Monterey in 1843 and declared that it belonged to the United States, America suddenly found itself touching the sea which washed the shores of that Far East. And then when in 1846 California was annexed to the United States, it roused little interest on the part of the American people, but in 1848 gold was discovered at Sutter's Mills, and then the long caravans drawn by oxen began their march across the fifteen hundred miles that lay between our farthest outposts of civilization and the Golden Gate.

Soon there came to California *by the express invitation of the white man,* the Chinese coolies to work the mines, do the cooking and washing, and finally to lay the railroads. The years passed by and anti-Chinese riots broke out, the Chinese Exclusion law was passed and the Chinese began to turn their eyes homeward until Chinatown, in San Francisco, which once held 30,000, now probably does not contain more than 10,000 Chinese, perhaps not more than 3,000.

But the white man began to look for more laborers, for the white man never works himself as long as he can work somebody else. By his invitation, again, came the Japanese, until in Hawaii there are 110,000 out of 255,000 population and probably 100,000 on the mainland of America. Here again history repeats itself: the anti-Japanese agitation broke out, and San Francisco and Tokio are bridged by an international issue.

Recently the Conference for the Limitation of Armament sat in Washington and the eyes of the world were fastened upon it with straining interest. But the crux of the problem is not in Europe—Georg Brandes says "Europe is finished"—the most perplexing problem lies in the Pacific, and Japan is the key to the Pacific and California is the key to Japan.

What is the Japanese problem? There are 78,000 Japanese in California, out of over 3,000,000 of people; in other words two per cent. of the population of that state has thrown into an uproar not only that state but

our international relations. It is confessed that the Japanese are not criminals or immoral, more than others; it is true also that the second generation, at least, is not less patriotic or less interested in our American institutions than are other aliens. It is confessed that they do not form the pauper class or the dependent class, but are thrifty, alert, eager for knowledge, anxious to get on, law-abiding citizens; and for the first time in our history a race is being persecuted because of its social and economic virtues. Their offence is that they are willing to work hard, for long hours, to save, to invest their earnings, and to have children. The recent legislation in California practically expatriates them, and denies to native-born Americans, though Japanese, the rights that gather around "life, liberty and the pursuit of happiness" which are guaranteed to every American child; for he cannot possess a home, or land, and thus dig himself into the American soil. This is the problem that muddies the blue waters of the Pacific, for the Japanese are proud, respect themselves, believe in their past and in their present, and wonder why we close our door upon their kind, and open it so wide to the equally unassimilable hordes from southeastern Europe possessed of a national consciousness that in the testing-time throws into the discard all American loyalty as easily as does the Oriental. The foundations of America are being shaken today not so much by those who come through the Golden Gate as those who come through Ellis Island.

Can they be Americanized? I have seen 17,000 Japanese children in the public schools of Hawaii and other thousands who have already passed through and out into the territorial life. It is the opinion of those who have observed that they are as fully transformed into our American ways and as fully devoted to our American ideals as the second generation of any other class of foreigners. I have seen

REV. K. OGAWA, ASSOCIATE PASTOR, JAPANESE UNION CHURCH, LOS ANGELES

them by the thousands in California where our Americanization program has not had time to bear fruitage as in Hawaii, but already the second generation are organizing their American clubs and students' clubs and devoting themselves to transforming the more recent arrivals into American citizens. It is my candid opinion that the rank and file of the Japanese in California are as thoroughly Americanized as the rank and file of the foreigners who inhabit the east side of New York City.

Can they be Christianized? Of course the Japanese have brought to America their own religion, but, however much we may be opposed to Buddhism, it is evident that a Buddhist temple is better than no temple at all, and it is as much to be expected that they should bring their religion with them as that an American should take his religion abroad. In fact it is probably much more common! In Hawaii there are about eighty Buddhist temples, the one in Honolulu

GRADUATES OF UNIVERSITY OF SOUTHERN CALIFORNIA. REV. J. TANAKA, PASTOR EMERITUS OF JAPANESE UNION CHURCH, LOS ANGELES, IS AT THE EXTREME LEFT

having cost about $100,000. Buddhism has had a great revival and is being pushed persistently and with large funds by the Buddhist priests of Japan. They stand guard on every side against the incoming of any perverting faith. They are quick to adopt American ways, even imitating the Y. M. C. A. and naming theirs the "Young Men's Buddhist Christian Association." After school hours they gather the Japanese children in their schools to keep them in touch with the Japanese language, and in order that family life, which is so fundamental to the Japanese, should not be destroyed, and also that the Japanese children should be steeped in Buddhistic ideals. Buddhism is largely a patriotic cult and does foster the worship of the Mikado, and does keep alive the love of the alien Japanese for their home land. These Buddhist societies undoubtedly stand in much the same relation to Japan that the German societies did to Germany, where with stein in hand they were wont to toast the Kaiser. In California, as in Hawaii, there are many Buddhist temples, one in Fresno having cost twenty to twenty-five thousand dollars, and one in Sacramento a little less, with others scattered wherever the Japanese are congregated.

The Hawaiian Board of Missions has been attacking this problem for thirty years, and now have eighteen Japanese churches, with about two thousand members. Their steadfastness of faith was shown in their willingness to sacrifice their business rather than desert their Christ, when a strong persecution was organized by the Buddhist priests. A finer trained, more intelligent, more alert, more cultured and a more Americanized set of foreign pastors cannot be found under the flag than the Japanese pastors in Hawaii. You will find in their studies the very latest works upon philosophy, theology, sociology, and literature. Their missions, scattered out in remote plantations are often fully equipped community and social institutions, minis-

tering to the whole social life of the people.

So in California, the one bright, hopeful spot is our missionary activities. There are seventy-two churches and preaching stations among the Japanese in California, with 2,500 members. Some of these are carried on by a union administration of denominational boards, and under the supervision of an Oriental committee an attempt is being made now to prevent the unfortunate waste of money and competition which is the disgrace of Christianity in Chinatown, San Francisco. But to step inside one of these mission buildings, however poorly equipped, and look into the faces of these men and women and little children, gathered in the Sunday Schools, is perhaps one of the most inspiring experiences to one who is anxious about our alien populations. Equally inspiring is it to come on a week-evening and there see perhaps three or four score of young Japanese, sitting about tables, learning laboriously to read and spell c-a-t and d-o-g, and there also receiving their first lessons in the principles of our American institutions and the gospel of our Christ. It is impossible for any one who is at all conversant with facts not to have great hope of the ultimate Christianization of these people.

Provided we shall ourselves treat them as Christians. A persistent, far-reaching, well-financed propaganda is now being carried on to increase the race-prejudice against those who are here, and to embroil us in war with Japan. Among the most insidious and unjust, of course, are the Hearst publications. Lately three novels started on their poisonous mission: "Her Father's Daughter," by Gene Stratton Porter, "Seeds of the Sun" by Wallace Irwin, and "The Pride of Palomar," by John Kyne, the last printed by Hearst. One can lay down these publications and be led to believe that there is not a high-minded, honest, patriotic, moral, respectable, decent Japanese in America, for all who walk out upon this literary stage are sinister, criminal, treacherous, designing, cunning, and not only un-American but incapable of being Americanized. All of these writers seem to be as ignorant of the Sermon on the Mount as is the "wild man of Borneo."

But God has not left himself without witnesses, even in California, and the Christian forces of the state have stood almost solidly against this invidious discrimination. There has now been laid upon the shoulders of all who believe in the gospel of Love and Brotherhood the imperative task of standing at every crossroad in America and protesting against this resurgence of race prejudice. The Japanese are thinking for themselves, and they are sitting in judgment upon our professions, and we must soon learn to live the gospel of the Golden Rule, or they will have nothing to do with our utterances, however smoothly phrased. If we cannot treat the Japanese, whom God has brought to our doorstep, as Christians, we might as well stop the miserable hyprocrisy of sending missionaries to Japan. For the greatest danger to the success of Christian missions in Japan is the un-Christian propaganda in America.

* * *

HARD TIMES IN THE SOUTH

LIKE the farmers of the West the farmers of the South are having a hard time. When the plight of the farmer is being considered, the fact cannot be overlooked that he spent his money too freely in the days of prosperity. It is a familiar sight along Southern roads to see farmers riding in automobiles which cost from $1,500 to $3,000 during the period of inflation. These cars are worn out and practically worthless. It has been said with some degree of truth, that much of the

South's war profit from cotton went into automobiles. This is not difficult to understand when it is considered that the Southern farmer never handled so much money as in the period when cotton sold high. He never had had a chance to take his fling and the opportunity was not to be lost.

The Southern Negro has been badly hit. When prosperity came the farm worker got from $2 to $2.50 a day. Now he is down to 75 cents and $1. This is not a living wage, even with the low price of native products. The Southern retail merchant has not been any more prompt than his Northern brother to reduce prices. With the Negro farm worker earning $4.50 to $6 a week, the price of clothing and other things is something like 100 per cent above 1913, when he last worked for such a compensation. In a large number of cases there is no work even at this price, because the farmer is without means to pay for labor. As a result, hosts of Negroes in the South have turned longing eyes toward Northern jobs, without the means to migrate, or any kind of training to maintain themselves.

It will be seen also in the letters from teachers in our schools that the Negro people are sharing the hard times without the margin of the white people to meet them. The boll weevil has made havoc with the cotton crops and most of 1921 bills are unpaid.

* * *

DR. AND MRS. RAY SHEPPARD WYCOFF

Recently Appointed to Ryder Memorial Hospital, Humacao, Porto Rico

DR. AND MRS. WYCOFF are graduates of Simpson College, Indianola, Iowa. Dr. Wycoff received his medical training at the Iowa State University. He has had important hospital experience and left his home at Wapello, Iowa, where he had a lucrative practice, in order to serve on the mission field.

DR. AND MRS. WYCOFF

Both Mr. and Mrs. Wycoff are student volunteers. They come to the A. M. A. with the warmest recommendations from the institutions where they formerly studied, and also from their neighbors of all denominations in their home city.

Their coming to Humacao to take the place of Dr. and Mrs. Schurter, who were compelled to retire from the field last summer for the sake of their five children, has been an occasion of great satisfaction to the other members of the hospital staff as well as to the officers of the American Missionary Association.

It is with deep feeling that we record the death of Miss Annetta Bruce January 9, 1922, who for more than twenty years was matron of Foster Hall at Talladega College, Alabama. Her strong character and steadfast devotion to her ideals eminently fitted her to influence the young women with whom she was in daily contact, and in their cultivation of womanly character she was greatly rewarded. The A. M. A. in sympathy with Talladega College is grateful for her devoted life of true nobility.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for January and for the four months of the fiscal year to January 31st.

RECEIPTS FOR JANUARY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	46,674.20	1,088.34	14,126.57	251.49	31,668.18	93,808.78	3,101,13	96,909.91	6,510.95	103,420.86
1922	51,787.43	1,437.29	8,154.36	373.91	34,461.35	96,214.34	7,265.46	103,479.80	5,640.88	109,120.68
Inc.	5,113.23	348.95	.....	122.42	2,793.17	2,405.56	4,164.33	6,569.89	.....	5,699.82
Dec.	.....	.....	5,972.21	.....	.....	.....	.....	.....	870.07	.....

RECEIPTS FOUR MONTHS TO JANUARY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	85,788.84	1,802.39	19,007.61	405.49	67,187.52	174,191.85	5,269.02	179,460.87	28,897.03	208,357.90
1922	89,635.10	2,239.79	13,495.74	596.31	55,829.17	161,796.11	3,446.43	165,242.54	18,876.84	184,119.38
Inc.	3,846.26	437.40	.....	190.82	.....	.....	.....	.....	.....	.....
Dec.	.....	.....	5,511.87	.....	11,358.35	12,395.74	1,822.59	14,218.33	10,020.19	24,238.52

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	1,385.23	492.79	4,693.01	35.00	.....	6,606.03	14,415.11	21,021.14	.....	21,021.14
1922	1,289.21	691.78	1,241.62	192.15	.....	3,414.76	21,535.17	24,949.93	.....	24,949.93
Inc.	.....	198.99	.....	157.15	.....	.....	7,120.06	3,928.79	.....	3,928.79
Dec.	96.02	.....	3,451.39	.....	.....	3,191.27	.....	.....	.....	.....

SUMMARY OF RECEIPTS FOUR MONTHS TO JANUARY 31

RECEIPTS	1920–21	1921–22	Increase	Decrease
Available for Regular Appropriations	208,357.90	184,119.38	.....	24,238.52
Designated by Contributors for Special Objects	21,021.14	24,949.93	3,928.79	.....
TOTAL RECEIPTS FOR FOUR MONTHS	229,379.04	209,069.31	.....	20,309.73

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Send for the folder, " A Day with the Little Folks at Ellis Island," by Mrs. Jennie M. Pratt.

✣ ✣ ✣

The Superintendent of Missions of the Sunday School of Park Place Church, Pawtucket, Rhode Island, writes that the offering for home missions after the presentation of the service, " Closed," in January, was about one hundred per cent in advance of the one received for the same month last year.

✣ ✣ ✣

To Rev. Ernest Milton Halliday, the newly-elected General Secretary of the Church Extension Boards, this Society extends its most cordial welcome and pledges its most loyal support. Secretary Burton severed his relationship with the Boards on February 15th, the date on which Mr. Halliday came into office.

✣ ✣ ✣

An attentive reading of Secretary Burton's article on the financial situation which this Society is confronting is asked of every reader. Never, in the well-nigh one hundred years of the Society's history, has there been a time when such wonderful opportunities for ministering to humanity were before us.

✣ ✣ ✣

Rev. Parker W. Fisher, for several years an active worker in the Larger Parish at Star, North Carolina, is filling speaking appointments in Connecticut. It is hoped that a large number of the churches in that state will avail themselves of this opportunity to hear of the unique parish cared for by Mr. Fisher and his co-workers. Appointments may be made through Mrs. Charles Snow Thayer, 64 Gillett street, Hartford. Rev. John G. Dickey, Assistant Superintendent in North Dakota, is also presenting the work of home missions in Massachusetts and Rhode Island. Requests for his services should be made to the Woman's Home Missionary Association, 14 Beacon street, Boston, Massachusetts.

✣ ✣ ✣

The Home Missionary and Sunday School Extension Societies are literally flooded with requests from young people in various colleges who desire to serve on a home missionary field during the summer months. This is in striking contrast to the prevailing idea that college students are no longer willing to enter the vicarious callings. However, the Societies to which these applications have been made are confronted by a serious financial problem. There are only sufficient funds in each treasury to commission a limited number of these willing volunteers. On the average, one hundred and fifty dollars will meet the expenses connected with two months of summer work. Are there not churches willing to place some member of their own organization at present in college on a home mission field for the summer months, raising the necessary money as an extra to the apportionment.

REV. ERNEST M. HALLIDAY, NEW GENERAL SECRETARY OF THE CHURCH EXTENSION BOARDS

By J. Percival Huget, D.D.

WHEN it became evident at the meeting of the National Council at Los Angeles last July, that General Secretary Charles E. Burton would be nominated for the office of Secretary of the National Council, steps were taken to make possible the early election of his successor. In order that the search might be a careful one, the Executive Committee was instructed to present to the Board of Directors at the Mid-winter Meeting in Chicago in January a nomination for General Secretary.

At the first meeting of the Executive Committee in the fall, a special committee consisting of the president of the three Societies which make up the Church Extension Boards, J. Percival Huget, D.D., Rockwell Harmon Potter, D.D., and Mr. Franklin H. Warner, was appointed to make such nomination. After prayerful consideration, with much correspondence and conference, this committee and the Executive Committee were unanimous and hearty in nominating Rev. Ernest Milton Halliday, pastor of the Ocean Avenue Congregational Church of Brooklyn.

REV. ERNEST MILTON HALLIDAY

This nomination was made, and Mr. Halliday was unanimously elected by the Board at its annual meeting on January 17th. The new Secretary was introduced, and in a modest but winning response, indicated his readiness to accept the election and his purpose to begin his service on February 15th.

Mr. Halliday's boyhood was spent in Michigan. His father was a minister, and from his earliest years he has been familiar with the life and problems of the minister's family. During his boyhood years he gained a familiarity with life on the frontier, as some of his father's pastorates were in northern Michigan towns. For two years they lived on an Indian reservation.

Mr. Halliday attended the University of Michigan and graduated from both the College of Fine Arts and the College of Law. During his student days he supplied two small churches in towns near the university, and for one year he served as student assistant at the First Congregational Church of Ann Arbor, of which Dr. Carl S. Patton was then pastor.

Mr. Halliday then accepted a position in the Department of Public Speaking at the University of Illinois, and taught in that institution for six years. Still feeling the call to the ministry he resigned and entered Union Theological Seminary, from which he later graduated. He also did post-graduate work at Columbia University and holds the degree of Master of Arts from that institution. He is, at the present time, a member of the faculty both at Union Seminary and at Columbia University, giving

special courses in public speaking.

Teaching, however, is in addition to his regular church work, for he has been the active and successful pastor of the Ocean Avenue Congregational Church for the past eight years. He has done a noteworthy piece of work, leading the church in its enlarging plans, increasing the membership greatly, and ministering with unusual effectiveness to the people of the church and the community.

Mr. Halliday has also been active in the general work of the denomination. He is a member of the Board of Directors of the New York State Conference, chairman of its Committee on Evangelism, a participant in the work of the Young People's Institutes and, in general, a useful and influential member of the Conference. He has been intimately associated with Dr. Burton in the work of the Congregational World Movement, and is familiar with the general policies which he has followed in his work.

It will thus be seen that Mr. Halliday has had experience which fits him along almost every line for the work of General Secretary. He knows the home missionary field. He knows the university situation, its problems and opportunities. He knows the life and difficulties of the minister in the large city. He has been closely in touch with the work of the State Conference and the National Societies. His legal training will be of great value. Moreover, he has proved himself an executive and a leader, as well as one who wins the confidence and secures the co-operation of his fellows.

It may not be out of place to say something of Mr. Halliday's personal qualities. He is a man of fine appearance and gracious manner; a preacher of ability; a speaker whose clear thinking and orderly presentation make him effective as a leader of assemblies; and, by no means least in importance, a man who inspires confidence and wins friendship.

The new Secretary's personal Christian life is genuine and sincere. His home life is most beautiful. He was married in 1907 and has three children. Mrs. Halliday has been a great help in all his work, and enters heartily into his plans for the future.

Those who will be called upon to share with Mr. Halliday in the work of his office will find him a good team worker. He will have his own plans and his own methods, but he will be ready to hear and give due weight to the opinions of others. He will devote himself heart and soul to the work of the denomination, and be ready to join with all who are dominated by the same high purpose. He will be a sympathetic friend and an understanding counsellor for the men on the field. His work will not be mechanical, but will be actuated by those regnant Christian motives, without which such work can never truly succeed.

The Secretary of the Church Extension Boards must be more than a business man. He must be a leader and inspirer in the deeper things. Mr. Halliday is a man of prayer and of faith. The cause of evangelism is near his heart. The great challenge of the time in which we live, in the realm of social justice, he has heard. He believes in the things for which our Congregational churches stand. He will work for that coming of the Kingdom of God to which we are pledged.

The members of the committee and of the Board of Directors are confident that from the very first day of his service Mr. Halliday's administration will prove that the choice is a wise one. Furthermore, it is evident to those who know him best that he possesses a capacity for growth which will make him, year by year, a more successful and useful servant to the churches. If, indeed, he shall worthily follow in the succession of Dr. Herring and Dr. Burton, his choice will be most fortunate for the churches of our Congregational order, and for the great missionary endeav-

ors of these churches—to the forwarding of which Mr. Halliday is to give his life. That he will not in any wise fall short of the winning of his place in this worthy succession, and in the confidence, the support, and the affection of all our ministry and people, is our confident expectation.

✣ ✣ ✣

SELF-SUPPORT—WHEN?

By Secretary of Missions Frank L. Moore

THAT many fields in the newer sections of our country are slow in reaching self-support is a fact which gives deep concern to

A TYPICAL NEW ENGLAND STRUCTURE

state Superintendents. It is also a condition inexplicable to visitors from the older sections of our land who have always lived where the church is the best cared for institution in the place. In the great program of home missions this fact has to be taken into account.

Not long ago I spent a Sunday in a New England community where the church building is nearly two hundred years old. It is a typical New England structure, white, with a beautiful spire, and it stands on the green—the most commanding building in the town. The boards on the floor of the meeting-house are worn deeply by the tread of many feet. The pews are of an ancient pattern, and there is no evidence of an attempt to beautify the structure by ornamentation of any kind. Yet there is a beauty in the simplicity and dignity of this ancient house of worship, both outside and in. Needless to say, the building was clean, well cared for, in perfect repair. During the lifetime of that church generations have come and gone. It is tradition in that place to stand by it and support it. The building itself has a stabilizing influence in the lives of the people of the whole neighborhood.

A few weeks later I visited a lumber camp in the new West. Here, too, is a church building, on a good location near the center of the town. The architecture of the church, however, partakes of the transient character of the temporary business houses on the

main street that are now giving way to big brick blocks. The place has been settled many years, but even now there are stumps almost in the center of some of the residence streets, and there is an air of carelessness and irresponsibility that could not be met with in an old eastern community. Here, also, I spent a Sunday and had an opportunity to feel the pulse of the religious life of the place. What a contrast! The New England community had a population of only about one-half that of the western town, yet the congregation was more than double that of the church in the West.

We are impelled to ask the reason for the contrast. Back of the little white meeting-house on the New England green lies the fact of the Pilgrim fathers who came across the sea with fixed convictions as to the place of religion in the individual life, in the home, and in the community. The church and the schoolhouse rose side by side. Hence, not simply to the third and fourth, but to the eighth and tenth generations, the people of New England and other eastern states have built, sustained and upheld the church. In the West, however, communities were established, not by men who went seeking first and foremost a place where they might worship God, but their settlement was prompted rather by the spirit of adventure and the search for gain. Many religiously-minded men and women have been among the first to settle in the newer sections of the land, but finding themselves in the minority, and surrounded by the careless and godless, they have easily fallen into an attitude of indifference toward matters that are distinctly spiritual.

Professor W. N. Clark once said that it takes at least two hundred years from the introduction of Christian ideals to their full and effective application in the life of a people. "First," he said, "the idea must be seen in enthusiastic vision by someone and enunciated for the world to hear. It must be ignored, recognized, restated, ridiculed, refuted, denied, doubted, admitted, d i s c u s s e d, affirmed, believed, accepted, taught to adults, taught to children, wrought into literature, put into practice, taught to another generation of peo-

BOY LIFE IS THE SAME EVERYWHERE

ple, kept in practice tested by its fruits, allowed to modify other ideas, embodied in institutions; and, in the course of some generations, it will sink in among the certainties that are assumed and acted upon without question and without thought." It is true that he was here speaking of planting Christianity in an utterly alien atmosphere. The principle, however, holds true with regard to missions in our own land.

Here is a community in a western state, settled first by old-time scouts and trappers. Today the grandchildren and great-grandchildren of the original settlers are the land owners and the influential men and women of the place. Among such people there is no tradition of religious life, yet gradually some of the children of the newer generation are being drawn into the activities of the church. Is it any wonder that they are slow to support the church by their influence or their means in proportion to their wealth? Yet in many a western community people such as they are in the large majority, and their prosperity, evidenced by the size of their bank account, the number of their cattle and sheep, their acres and their automobiles, is no indication that religious institutions will receive support. Often in such communities there is not simply indifference to, or a passive attitude toward the church, but active opposition.

In the face of such conditions are we to admit that the church has no mission? Is it not rather a necessity laid upon us to send the influence of the Gospel to the children of the rich as well as to the children of the poor? The problem is not easy of solution. The question confronting the representatives of the church in such cases is complex in the extreme.

One more illustration. In a certain western state is a small, prosperous town, where we have a church of one hundred members. This organization is still asking for home missionary aid. One man, a member of this church, could easily pay the minister's salary, to say nothing of taking care of the small appropriation made from the Home Missionary Society treasury. Not long ago this wealthy layman was asked why he did not get under the church's burden himself and see that it no longer asked for home missionary aid. He smilingly replied that if he should give so large an amount to the church as such procedure would call for, it would be said that he was running the church and that it was a "one-man affair." He gives generously to benevolences and to denominational causes, but the church where he worships is still on the Home Missionary Society list. It is easy to see how such a procedure is justified. As the community grows, and the majority of the people become more able to give, that problem will easily solve itself. Until all sections of our country are adequately cared for, we must still expect to find prosperous communities where religious institutions are upheld only by the generosity of people at a distance.

✣ ✣ ✣

THE MIDWINTER MEETING OF 1922

By the Secretary of Promotion

IT is unfortunate that the publication of THE AMERICAN MISSIONARY and the Midwinter Meeting cannot be better synchronized from the standpoint of getting news before the people, but some reports are worth making and reading, even if they appear tardily.

The outstanding feature of the year's annual meeting of the Board of Directors of the Congregational Church Extension Boards was the change in the general secretaryship. This was Dr. Burton's last meeting in this capacity. For eight years it has been the high privilege of these Societies, now federated, to enjoy his counsel and leadership. An appreciation

of his services, in the form of a resolution passed by the board, and found elsewhere in this section, expresses the mind of his associates concerning him.

All unconsciously to himself, no doubt, Secretary Burton's masterly address on Sunday afternoon, given before the Superintendents and Secretaries of home missionary work in national and aided territory, and such members of the board as were present, was a real epitome of his program for these years of service. First, drawing the contrast between the infinite spiritual resources of the Eternal Father and a world relatively powerless in the face of commanding problems, its powerlessness due not to a lack of power but to a lack of appropriation of power, he then proceeded to indicate the all-important relation between the attainment of power and the success of the missionary program, and pled for men to give themselves to lives of leadership in the opening of life to power.

The spirit of this address has been the underlying idea and motif of Dr. Burton's life for these eight years, as he has taken three independent organizations — The Congregational Home Missionary Society, The Congregational Church Building Society, and The Congregational Sunday School Extension Society—and has created a federation which faces the problem and solution of Congregational church extension as with a single program.

The other central figure of the meeting was the General Secretary-Elect, Rev. Ernest Milton Halliday, pastor of the Ocean Avenue Congregational Church of Brooklyn, New York. An appreciation of him will be found elsewhere in this section from the hand of the President of the Society, Rev. J. Percival Huget.

At the first meeting of the board Mr. Halliday was placed in nomination by Dr. Huget, the chairman of the special committee. This committee, whose other members are Rev. Rockwell Harmon Potter and Mr. Franklin H. Warner, had first made report to the Executive Committee, and thus brought their nomination as the unanimous judgment of the Executive Committee, which was confirmed in election by the unanimous action of the board.

Mr. Halliday spoke briefly in accepting his election, after which prayer was offered by Secretary Burton and the right hand of fellowship was extended by Rev. William E. Barton, D.D., Moderator of the National Council, who has been made a corresponding member of the board.

Summarizing what may be found elsewhere, Mr. Halliday takes up this important work with a noble educational, ecclesiastical and spiritual equipment. His experiences in Greater New York have given him the contacts with the larger sweep of things. He has made warm friends already among the constituency of this Society, and his associates are looking forward to the future with confident expectation, pledging him the best that is in them by way of cooperation and support. This change of administration was the most notable feature in the session.

Further report concerning the meetings will doubtless be appreciated, however. Practically every Superintendent from both national and aided territory was present. Changes in the board are as follows: Rev. William G. Ramsey, Ottumwa, Iowa, replacing Rev. William A. Minty, removed from the state; Mr. Frank Bogart, Detroit, Michigan, replacing Rev. Bastian Smits, resigned; and Rev. George W. C. Hill, D.D., New Britain, Connecticut, director-at-large, replacing Mr. Francis A. Parsons, resigned.

Affectionate mention was made of Mr. Edward W. Stickney, member of the board from Wisconsin and Moderator of the Wisconsin State Conference, who died in October of last year. Fitting resolutions were adopted in his memory.

Inasmuch as the Commission on Evangelism and Devotional Life, has been financed from the first by The Congregational Home Missionary Society, it was altogether appropriate that the devotional periods, of which there were three each day, should be conducted by Dr. Frederick L. Fagley, Executive Secretary of the Commission, utilizing the "Fellowship of Prayer" for this year, which, with the devotional literature for the Lenten period, including the Handbook, is already receiving circulation vastly in excess of any previous record. Dr. Fagley made these devotional moments so intellectually compelling, so spiritually rewarding in altogether new and unexpected ways, that one can easily understand how this noble word, "Evangelism," and what is more, the experience which it ought to connote, are being saved by the efforts of this Commission to multitudes who until lately have been passing by on the other side. Incidentally, it may be remarked that Dr. Fagley's book, entitled "Parish Evangelism," printed by Revell, though out less than a year, is entering its second printing, and at least three Superintendents of home missions have placed copies in the hands either of the home missionary pastors or the entire pastorate of the state.

There was one other period when one longed to have every Congregationalist, especially the "doubting Thomases," if there are such, within hearing distance. That was when the Secretaries were giving the reports from their respective fields and when the heads of departments brought in their sheaves. If anybody wonders whether the church has lost its pristine evangelizing power, all he needs is to attend the two sessions above noted.

Now it is Dr. Royce, Director of City Work, with his surveys, indicating, on the one hand, where this Society ought not to inaugurate urban work, and ought, in the interests of comity, to close out what it has; and, on the other hand, revealing those opportunities in the growing sections of America's cities where there is definite, and sometimes long-continued call for the services which Congregationalism is perculiarly adapted to furnish.

Now it is Dr. Dana, Director of Rural Work, specialist in the larger parish plan idea, who, the writer believes, is entitled to the copyright on the only really sensible approach to the rural problem in great sections of the country, who is always leagues ahead of the Society with perfectly workable plans which deserve embodiment as to anything the Society can financially compass.

Now it is Mr. Kingsley, Director of Negro Work in the North, whose account of the recent developments among colored Congregationalists in Brooklyn, Buffalo and Cleveland, read almost like romance and whose challenge has been flung down to Dr. Garner in the Harlem section of New York, confronted as the latter is with church accommodations for only 30,000 of the 175,000 Negroes who dwell in this section of Greater New York.

Now it is Mr. Bowden, Director of Foreign Speaking Work, who himself speaks more languages than the whole group were able to speak on the day of Pentecost, and what is infinitely more to the point, has an intimate knowledge of the background and present estate of most of the racial groups with which the Society has to do, a knowledge which makes him the peer of any foreign worker in any society. To the Finns and Swedes and work at Ellis Island, he has been giving particular attention. Mr. Bowden's addresses have been increasingly in our churches, and hours of instruction and inspiration await those who are able to lay hands on him.

Or it may be that it is Dr. Harrison, Doctor of Sick Churches, whose inimitable report indicated that he has skill not only as a diagnostician but as a cure of the individual and

group soul, and that as such he has every right to be of the brotherhood of the Great Physician.

These were the "dominants," and to them each Superintendent fitted his own melody. Note that here are three absolutely separate Societies, but one cannot tell where the Sunday School Society stops, where the Home Missionary Society starts, or where it in its turn gives way to the Building Society, so splendidly do Secretaries Moore, Smith and Bloom perform their tasks.

Full of humor were the reports, particularly those of Superintendents Stearns, Heald and Kenngott. Always was there the urge of the note of need, rarely the minor key of discouragement, always the strong, positive note of hope. Turn to the "Thought Provokers" on another page and get a bit of it.

The grand finale is this: Given the right kind of a man, adequately prepared for his task, with adequate equipment and adequate backing, and our Congregational way of doing things, and there is nothing in America by way of a spiritual problem insoluble to home missions.

Then, when we have said this, we are confronted by the fact of a probable debt in the Home Missionary Society on March 31st, unless the friends of the Society rally at once.

May I make one request of every reader? Please search out the article in this section by Secretary Burton on the financial condition. Will you read it? Will you pray about it, and will you give now, over and above what you are doing in connection with the regular apportionment of your church, to present to the new Secretary on April 1st, a debtless Society, and to present before the challenge which America's need throws down at the present hour, an organization detached from a hampering past?

At the conclusion of the sessions of the board, the Commission on Missions began its meetings, reports of which may be found elsewhere. It is most appropriate that the meetings of the Congregational Church Extension Boards should culminate in those of the Commission on Missions. No longer can a single Society or range of interests live by itself. It is part of a denominational whole. Not only is what the apostle said true, that "No man liveth to himself." True is it as well that no missionary society liveth to itself.

Face to face with a world which has become one, the Missionary Societies of Congregationalism stand or fall together, and the Commission on Missions expects them to stand.

✣ ✣ ✣

THE FINANCIAL SITUATION

IMPROVEMENT IN JANUARY BRIGHTENS THE PROSPECTS

By Charles E. Burton, D.D.

FRIENDS of home missions have been watching the comparative statements in THE AMERICAN MISSIONARY with considerable solicitude.

As Seen by the Board of Directors

The thirty-six persons from all over the United States who compose the Board of Directors, face a most interesting task with far-reaching activities. One of their tasks is to approve the budget. In approving this budget they endeavor, first, to avoid all debt, and second, to increase the work, if possible, and certainly not to make unnecessary reduction. In facing the budget the first question is, how are we coming out this year? In answering this question the directors have the record of nine months, and we want to share with our readers the gist of the data upon which the directors were compelled to determine their action.

For a starting point we ask what the outcome would be if the receipts and expenditures for the current year were the same as for the preceding

year. This is supplemented by seeking the variations known and expected. In round numbers the starting point gives the following results: Debt April 1, 1921, $20,000; additional debt April 1, 1922, $20,000; total, $40,000. But the expenditures are not to be the same, for a year before the directors authorized a budget $12,000 in excess of the expenditures of the preceding year. In 1920-21 the budget was exceeded, but if this year the budget shall be made to cover the expenditures there will still be an additional indebtedness of $12,000; total, $52,000. But evidently the receipts are not to equal those of the preceding year. The income from the living for the first nine months showed a decrease of nineteen per cent.; the same ratio for twelve months would mean a total decrease of $37,000, increasing the prospective debt to $89,000. These figures are for the national treasury only, and it is found that in four of the states there are debts aggregating an additional $17,000. Now for the National Society only a deficit of $89,000 would be equivalent to a shortage of something like $350,000 for the American Board.

In January of 1921 there seemed to be reasonable expectation that the contributions under the apportionment in 1921 would reach a minimum of $3,500,000. On this basis the directors made their budget in the hope that there would be larger receipts than this, when the Executive Committee would be at liberty to enlarge the budget, and with an injunction to watchfulness in case the receipts promised to be less. It was not until the meeting of the board in January that it became clear that the apportionment contributions, a large proportion of which are received in the first ten days in January, would be nearly, if not quite, $1,000,000 less than anticipated a year before. It is this that has precipitated the crisis.

A Month Later

As observed, January is our large month in receipts, more money being remitted in the first ten days of January than in several months at other times of the year. The net available receipts for the National Society in January proved to be $12,296 better than the rate of the first nine months indicated. If this increased ratio of receipts is maintained through February and March, and taken with other receipts in sight, the income from the year will be about $19,000 better than estimated at the time of the meeting of the Board of Directors, leaving a prospective deficit of $70,000, to be reduced by whatever saving is made in the expenditure column.

The Way Out

Now while $70,000 for the treasury of the National Home Missionary Society, exclusive of the states, would be equal to a deficit of $240,000 on the part of the American Board, when we approach it from the standpoint of resources of the denomination it is not sufficiently large to defy our handling it. There are two processes: one is to spend less; the other is to secure more. Probably these two should be combined. If $35,000 could be saved from expenditure, is it not probable that the churches could, and gladly would, provide the other $35,000?

Observing the gradual decrease in receipts the executives have been giving attention to the possibility of a lessened outgo for several months. They have been watching for opportunities of economy; they have asked Superintendents on the field to consider reductions in appropriations, the leaving of churches without pastors, and the refraining from new work ordinarily taken on in place of churches coming to self-support. It now looks as though we should be able to show a saving of $35,000 before the 31st of March. This we think is better than a debt, in spite of the fact that already, taking the home mission field as a whole, the number of workers has been reduced by 344 and the number of mission stations by 562

since the war. But if the Society is thus able to eliminate $35,000 from the outgo, how about the remaining $35,000?

Some of the states may be able to help the National Society in its emergency. Two of them have appropriated sums aggregating $1,350.

There are many hundreds of good friends of the home missionary work who from time to time remember the Society with individual gifts. These are being asked if they are not ready to come to our aid in this crisis. Doubtless, new friends will rise up, possibly on reading this account, so that the individual gifts will swell the total of increase.

The Society is determined to keep faith with the churches and other causes under the apportionment plan. It does not feel at liberty to urge churches which are meeting their apportionment to go beyond this mark, although free-will offerings would be most gladly received. The Society does feel free, however, to urge churches which have not met their apportionment to make a special effort in view of the present situation, and to send an extra contribution, which would be credited on their apportionment. The Commission on Missions authorizes such an appeal. Moreover, the Secretaries of the other Societies add words of hearty approval. Will not churches, therefore, which have not reached their apportionment make a special effort to send additional amounts to the home missionary treasury, marked as gifts to meet the debt? Most of the Congregational churches of America are the children of the Home Missionary Society, and doubtless feel a sense of gratitude which would prompt this action at this time. Contributions marked for the debt will be divided with states which have debts, either on the regular basis of percentage division or by special arrangement.

What of the Future?

Does this mean a like crisis next year and the years following? For 1922 the percentage under the apportionment for home missions is 20 per cent. instead of 19 per cent. This will bring some relief. It is hoped and expected that the contributions in 1922 will be larger than in 1921. This will bring further relief. Beyond these items we are determined to avoid by every possible means coming to the end of the year with a deficit, and it is confidently hoped that if debt can be avoided this year by special effort, such appeal will not be necessary thereafter.

After 1922 there will be relief in the fact that the percentage for home missions is to be increased from 20 per cent. to 23 per cent., and this becomes operative after the first nine months of the next fiscal year. Taken altogether, friends of home missions may face the future with confidence, if only the present embarrassment can be taken care of.

Shall we not, therefore, refuse to greet the new General Secretary of the Society with a debt, and instead meet him with substantial evidence that the churches of the country are behind the work to which he has been called?

✣ ✣ ✣

DR. BURTON'S EIGHT YEARS

EIGHT years ago, in January, 1914, Dr. Charles E. Burton was elected General Secretary of The Congregational Home Missionary Society. Within two years he became General Secretary of the Church Extension Boards, composed of three federated Societies. At the recent Midwinter Meeting in Chicago, as he retired from that position to become the Secretary of the National Council, he gave an account of his stewardship. The great work done is so varied and important that we are sure the churches will welcome a brief summary of his report.

He began his work when the world was at peace. Within the year the great World War broke out. Two years later America was in it, and thought and enthusiasm were directed to the tremendous task. This seriously interrupted the rich returns of the first three years, which were among the best in the history of Congregationalism. The result was a decrease of the field force, a reduction in the purchasing power of our income, and lessening of growth in the work.

Dr. Burton's earlier work had to do with the reorganization of the Societies; his later work has been to increase their income. He has cared for the general direction of the Societies, their internal organization, their relation to the denomination and other denominations, and the promotion of resources. He has also sought the enrichment of the gospel ministry, the promotion of evangelism, the broadening of home missionary work, and the harmonious co-operation of all agencies.

A typical year, 1921, shows in detail the sort of work he has been engaged in.

There was the office work: A vast amount of correspondence; the preparation of business for the monthly meeting of the Executive Committee, for the Board of Directors, for the National Council; and many conferences.

There was extensive field work: guiding the activities of Secretaries, Superintendents, and field force, and the promotion of publicity and income.

During 1921 the field work involved 37,010 miles of travel, taking him into twenty-three states, in which he held one hundred and twenty-one conferences, many of them occupying a whole day; and the delivery of ninety-seven addresses before churches, district associations, State Conferences, and National Council, and other groups; also meetings with ministers, committees and boards.

He was also much occupied with the Congregational World Movement, having frequent meetings with its Secretary, Executive Committee, and the Commission on Missions. He was Regional Director for New York and Connecticut, Chairman of the Editorial Committee, Editor of the Survey and of the Panorama, of the Chart Sermon and other leaflets.

He suggests certain essentials in our home missionary policies:

1. Faithfulness to needy fields, so that in city and country, among alien and home born, the most destitute fields may be cared for adequately.

2. The encouraging of aided churches to self-support and self-respect. We must not pauperize them, but help them onto their feet.

3. Faithfulness to the future. We should cultivate intensively those young churches which may develop into strength and thus make good our natural losses. We must give generous help to suburban city churches from which we may expect large returns to help forward the work of the future.

The outlook is encouraging. There are a hundred and fifty unoccupied fields in the newer sections of growing cities, which we could enter at once had we the money and the men, and which would soon become self-supporting and return to our missionary treasuries the money spent on them. There are men to be had if adequate financial support can be assured. Our resources just now are diminished because executors are slow in closing estates in the present financial situation, and because the hard times prevent some of our people from giving all they wish. But this condition is temporary. If the churches can know the facts, and realize the opportunity and the need, they will increase their contributions and meet the apportionment, and our work will be maintained and enlarged. It has been a privilege to put eight years into a work so fundamental for human welfare and the Kingdom of God.

THOUGHT PROVOKERS FROM THE MIDWINTER MEETING

Maine reports 40,000 youth in towns "fading out" under no religious instruction.

Superintendent Keller reports 36,000 Protestant churches in the South with only one service a month.

The Larger Parish Plan Church at Montrose, Colorado, reports 9,754 passing in and out of the church in a single week.

Extension Secretary Bloom reports 771 Congregational churches with a membership of 125,000 as having no Sunday School.

The South Central District reports a larger increase in population in the last decade than the combined population of North and South Dakota.

The Congregational churches of Michigan are contributing two and a half times as much as before the creation of the Congregational World Movement.

Rev. A. K. Voss, of Detroit, Michigan, declares that "the wicked flee when no men pursueth," but they make a great deal better time when someone gets after them.

Rev. William C. Allen, the only pastor in Pend Oreille County, in the state of Washington, is literally surrounded by sixteen Sunday Schools, of which he has the supervision.

Rev. Henry M. Bowden, Director of Immigrant Work, states that "the people who will rule tomorrow are those who are in school today. The children of our land today are the children of foreigners."

Our German Congregational churches have contributed $125,000 toward European relief. One church used the building fund it had been gradually accumulating for the benefit of the famine-stricken sufferers of Europe.

AN APPRECIATION

AFTER eight years of service as Secretary of The Congregational Home Missionary Society, six of them as General Secretary of that Society, together with The Congregational Church Building Society, and The Congregational Sunday School Extension Society, Rev. Charles E. Burton, D.D., lays down this great work to assume even larger responsibilities at the call of the National Council to become its Secretary.

The Directors of the Church Extension Boards, consenting to this change in the interests of the entire work of the churches of our order, do so with deep sense of loss to the special interests we represent. Dr. Burton has led these Home Societies in aggressive and enlarging effort with clear vision, undaunted courage, and commanding power. His friendliness and kindly fellowship have won all our hearts as his intellectual strength and fine Christian character have won our admiration and confidence. He has planned wisely, persuaded graciously, and pursued his way boldly. He has been a large factor in developing a united and efficient Congregationalism. It is our entire confidence in his fitness to serve the churches and the world in a still larger enterprise which makes this Board willing to release him for the new task, following him with love and prayer.

RESOLVED, That this minute be spread upon our records and that a copy of it be presented to Dr. Burton.

STEPHEN A. NORTON.
ARTHUR M. ELLIS.

CAMPAIGNING IN THE BLACK HILLS

By Rev. George Williams

THE name Black Hills is rather a misnomer, for the Hills are really mountains. Quite a number of them have elevations more than a mile high, while the highest, Harney Peak, lifts its head seventy-two hundred feet above the sea level. The Hills are wonderfully rich in mineral deposits, unexcelled in scenic splendors, and here and there in the out-of-way places, we find groups of people ministered to by our Congregational home missionaries. Let me tell the readers of THE AMERICAN MISSIONARY about a recent visit paid to some of them.

Deadwood, always beautiful for situation, formerly closely associated with the wild violence of the West, but now as sedate and law-abiding as any New England town of the same size, was the first stopping place. It was a glorious December day. The air was wonderfully fresh and pure. While New York and New England were miserable with fog, snow, rain, and sleet, Dakota was revelling in pine-scented breezes and a cloudless sky.

It had been the writer's intention to visit Rochford, but our Home Missionary (capitals, please), Rev. G. A. Wooden, of Hill City, took the opportunity to visit some parishioners who were in the hospital at Deadwood, and gave him an invitation to ride through the Hills in the missionary car. No, not a tin Lizzie. Lizzie has not yet developed sufficient stamina to stand the ups and downs which the Black Hills present every few yards, so Mr. Wooden pins his faith to a Chevrolet, and after two years of service with a second-hand car, finds his

faith justified by works. But think of it! A Home Missionary, out of his meager salary, buying and maintaining a car in a territory where there is seldom one hundred yards of level road! But, by means of it he ministers to the spiritual needs of seven different communities.

Now for the trip!

We left Deadwood and ascended still higher to Lead, where the greatest gold-mining camp in the world is located. Higher we climbed until we reached a level of about six thousand feet. Panoramas of great natural beauty spread out before us. Our first stop was at Rochford, twenty-eight miles from Lead.

"Hey, Mr. Wooden, won't you cut my hair?" The car had just come to a standstill at Rochford. This was merely one of the duties which the larger parish presents and it was cheerfully performed. With the hymn books and folding organ we proceeded to the schoolhouse where the service was to be held. The building was filled. Some of the people had come twelve miles over the mountain trails. In their hearts was the desire to worship God and the lifting of the evening hymn among the pineclad hills made the Great Presence seem very real and very near. Worth while? One does not know the worth of such a service until he has been in the midst of it.

Hill City was our next destination and here Mr. Wooden held a funeral service. Our hymn books and organ were left with a family living near the schoolhouse where we planned to preach that night. We also hoped for an invitation for supper which was forthcoming. After the last sad rites had been performed we made our way back to Deerfield and to the little log schoolhouse. There are still many log schoolhouses in the Black Hills. The railroad is eighteen miles away and planed lumber is expensive. The logs are cheap and they make a warm, substantial building.

The house was filled, many people standing. Serious, sober attention greeted the message, and it was good to be with those who were worshipping "In spirit and in truth." The people are responsive and willing to help, and for the most part they help out of

"THE HILLS ARE REALLY MOUNTAINS"

their poverty—a sacrificial offering.

The regular organist failed to put in an appearance, so the visitor was pressed into service. It was a case of two-story man and a one-story organ, but enough music was extracted to give the hymns a start, and the service went along smoothly.

It will be hard to forget the ride back to Hill City. The moon in all the splendor of its fullness was sending its beams through the overhanging pines, weird shadows were cast by the masses of gigantic rock, while the murmur of the brook seemed to protest against the snorting invader.

Keystone was the next place to be visited by Mr. Wooden, but on the way we stopped at a lumber camp where services are sometimes held. On our arrival Mr. Wooden borrowed a saw and we went to work sawing wood for the furnace. The amount available was not thought sufficient, so the car was driven to a neighboring saw-mill and the back seat filled with slabs. The fire was started and we went through the neighborhood advertising the meeting. When the time for the service arrived there was a fine audience present. It must be frightfully discouraging to live in a town that not so long ago had two thousand people and see it dwindle to two hundred. It is the duty of the church to stand by these folks and give them all the help, hope and encouragement it possibly can. Probably the time will come when we will draw dividends on the investment we have made.

A meeting at Hill City completed the series of Black Hill visits, and as the writer looks back upon the trip he wishes that all the loyal supporters of The Congregational Home Missionary Society could have been with him and caught a glimpse of this wonderful country and its needs; that they could have attended some of the services and been able to realize, as only by personal contact it can be realized, that they have put their hands to a good work.

A HYMN OF LOVE

By Joseph B. Clark, D.D.

(EDITOR'S NOTE.—Dr. Clark was for a quarter of a century an executive officer of this Society. He retired from active service about fifteen years ago. Although well over fourscore years, he is still vigorous in the literary field. The following poem from his pen recently came to the Editor's desk.)

O Love Divine that falls like rain
On every land and race;
A boon no price may buy or claim,
Thy boon of sovereign grace.

O King of Love, teach men to care
For stricken brother men,
Their hurt to heal, their burden share
And hymns of hate condemn.

So shall Thy Kingdom surely dawn
Upon a troubled world,
Thy crimson Cross, of mercy born,
O'er Love's white flag unfurled.

The Bethlehem star shall rise again,
The storms of war shall cease,
And over all the homes of men
Shall bend the Bow of Peace.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

January, 1922	This Year	Last Year	Increase	Decrease
Contributions	$58,135.18	$77,584.55	.....	$19,449.37
From State Societies	27,314.81	18,894.13	$8,420.68	.....
Total	85,449.99	96,478.68	.....	11,028.69
Paid State Societies	10,453.15	19,069.25	.....	8,616.10
Net Available for National Work	74,996.84	77,409.43	.....	2,412.59
Legacies and Matured Conditional Gifts	$4,222.01	$4,640.78	.....	$418.77

TEN MONTHS FROM APRIL FIRST	This Year	Last Year	Increase	Decrease
Contributions	$184,735.15	$243,151.70	.....	$58,416.55
From State Societies	58,482.65	47,232.47	$11,250.18	.....
Total	243,217.80	290,384.17	.....	47,166.37
Paid State Societies	62,404.49	82,077.33	.....	19,672.84
Net Available for National Work	180,813.31	208,306.84	.....	27,493.53
Legacies and Matured Conditional Gifts	$84,195.63	$74,977.13	$9,218.50	.....

ON another page will be found an extended discussion of the financial situation of the National Home Missionary Society. The gist of this statement is that if in February and March there can be secured approximately $35,000 more than the normal it will be possible to close the year without debt. This seems like a small amount, but it must be remembered that it applies simply to the National Home Missionary Society, which handles directly only 28 per cent of home missionary offerings under the apportionment. A debt of $35,000 is, therefore, a serious embarrassment. On the other hand, for the total constituency it would not seem like a large challenge, and it is hoped that the churches will greet the new General Secretary with a demonstration of their determination to stand behind this mother of churches. The home missionary districts are already sending in special gifts to help in this emergency, challenging the rest of the country by their self-sacrifice.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33⅓; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Ravenswood, Illinois, has recently dedicated ten beautiful memorial stained glass windows which add greatly to the attractiveness of the house of worship.

✣ ✣ ✣

Schenectady, New York, First Church, dedicated its attractive new house of worship in December. The old property in the business center of the city has been sold.

✣ ✣ ✣

Chattanooga, Tennessee, has recently laid the corner-stone of its new Colonial Church, and work is being pushed toward completion. They hope to have it ready for occupancy in the summer.

✣ ✣ ✣

Brainerd, Minnesota, spent $17,000 last year in making extensive improvements of its house of worship, thus making it one of the best churches in the state. It is planning to install a fine new organ this year.

✣ ✣ ✣

Brockton, Massachusetts, Lincoln Church, has recently purchased the church and parsonage of the Free Will Baptists, who are disbanding. This gives our colored church a much better equipment than was afforded by the modest building erected by them twenty-two years ago.

✣ ✣ ✣

Newport, New Hampshire, South Church, has recently dedicated a fine $10,000 Estey organ, installed as the generous gift of Colonel and Mrs. William F. Richards. The dedication recital by the organist of Park Street Church, Boston, exhibited the range and power of the instrument.

✣ ✣ ✣

Torrington, Connecticut, Center Church, is rejoicing in a new $10,000 organ, the gift of a former member of the Society. At the service of dedication, a hymn by the pastor, Rev. Arthur B. Patten, gave special recognition to the value of this fine instrument in leading the praises of the congregation.

✣ ✣ ✣

West Haven, Connecticut, built a large, new parish house five years ago with four stories, including a fine basement and gymnasium. It has rendered great community service. This has been a great factor in securing the accession of 266 new members on New Year's Day, of whom 173 came on confession and 93 by letter. More are expected at Easter.

✣ ✣ ✣

The Church Building Society joined heartily in the chorus of welcome which greeted the new General Secretary of the Church Extension Boards, Rev. Ernest M. Halliday, when he assumed office on February fifteenth. The trio of federated societies has prospered greatly under the leadership of Dr. Charles E. Burton who has become Secretary of the National Council, and they look forward with confidence to large and successful work under the sympathetic guidance of their new Captain.

PLYMOUTH CHURCH WINDOWS, BROOKLYN

By Secretary Charles H. Richards

IN the February number of THE AMERICAN MISSIONARY reference was made to the beautiful and historic windows in Plymouth Church, Brooklyn. We are now able to give a more complete account of them, which we trust may encourage other churches to enrich their places of worship with similar memorials.

More than fifteen years ago, under the leadership of Dr. Newell Dwight Hillis, Plymouth Church, Brooklyn, determined to add to its church a group of buildings and other features which should together constitute a memorial to Henry Ward Beecher and the great ideals for which he stood. The flaming eloquence of Mr. Beecher, his passionate devotion to liberty, his philippics against human slavery, and his great work as a religious leader, focused the attention of the world upon his pulpit for forty years. Spurgeon called him the "Shakespeare of the Anglo-Saxon world." Dr. Joseph Parker said "he was the greatest preacher since the Apostle Paul." Dr. William M. Taylor said of his five great addresses in England during our Civil War that "no such eloquence had been heard since Demosthenes." Abraham Lincoln declared that he asked Mr. Beecher to raise the flag at Fort Sumter after that war ended, "because but for his speeches in England there might have been no flag to raise."

BROOKLYN, N. Y., PLYMOUTH CHURCH. "JOHN MILTON, FREEDOM OF THE PRESS."

It is fitting that such a man should be commemorated. For Mr. Beecher stood for certain great principles and ideals that have made our modern world. He exalted conscience, devotion to the will of God, freedom under the Mastery of Christ, democracy, brotherhood. These were the precious freight of the Mayflower Pilgrims at Plymouth, and the ideals of Puritan colonists in Salem and Boston. It was determined, therefore, to make Plymouth Church visualize the heroes and principles of modern democracy which later produced the American republic.

A part of the scheme was to have artistic pictures in the church windows of the illustrious leaders and events that represent these principles. As Dr. Hillis has said, "all men now perceive that Plymouth Rock, where our Pilgrim Fathers landed, is the true Bethlehem of democracy, the cradle of liberty. Therefore in these windows we seek to register the story of God's providence. . . . This old Puritan meeting house will henceforth publish the

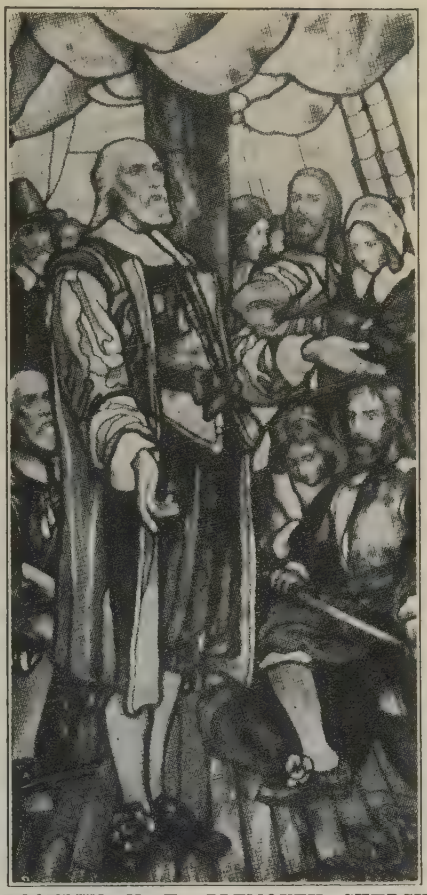
story of the Pilgrim Fathers and the pioneers of modern religious liberty, and declare the democracy of Jesus, and the universality of God."

In carrying out this plan nineteen picture windows were designed for the auditorium, with eight lesser windows in the lecture room and parlors giving portraits of the pioneers of Religious Liberty. Artist, architect, pastor and committee worked together to secure the finest possible result. They set forth very vividly the "History of Puritanism and its Influence upon the Institutions and People of the Republic." A richly colored picture panel, surrounded by a framework of white glass containing pillars, sets forth each theme. As a large gallery runs around the place of worship, the first series occupies the eight upper windows, the second series fills the lower windows, while the third series of three windows is in the end of the church opposite the pulpit.

Mr. Frederick Stymetz Lamb was the artist who designed the picture panels, and his studies were made from the best authenticated portraits and after careful study of costumes of the periods represented. Bright colors are used because the Puritan reaction against such colors did not arise till after the accession of Charles the Second. Our fathers did not dress as soberly as many think, and elegant costumes were worn by many as a mark of dignity and rank.

The first window of the first series shows John Hampden and John Pym pleading for political liberty as they appeared before Charles the First on behalf of the Bill of Rights. Courageously and at peril of their lives they defended the rights of the people against the doctrine of the divine right of kings.

The next window stands for intellectual liberty, as it pictures John Milton, Secretary of the Commonwealth under Cromwell, writing his matchless argument for the freedom of the press.



BROOKLYN, N. Y., PLYMOUTH CHURCH. "JOHN ROBINSON'S FAREWELL PRAYER."

Then follows a plea for liberty of worship as Oliver Cromwell is shown declaring to George Fox, the Quaker, that he shall no longer be imprisoned for non-conformity in his mode of worship, for the Commonwealth stands for toleration and religious charity.

The Pilgrims come next, and in a rarely beautiful window we see John Robinson, the Pilgrim Pastor, on the deck of the vessel which was to carry from Holland the daring group who were to bring to these shores the seed-principles of civil and religious liberty, lifting a prayer for their safe voyage.

Then in the cabin of the Mayflower before landing in the new world, we

see the Pilgrims signing that immortal compact for government by the will of the people, out of which grew later our Declaration and Constitution.

The landing of the Pilgrims comes next, and with a glimpse of the Mayflower in the distance we see in the foreground Elder Brewster, Governor Carver and Priscilla Alden, representing the church, the civil government and the family.

The next window shows John Eliot preaching to the Indians, showing the strong missionary purpose and spirit which sought to Christianize the natives.

The eighth window represents the Founding of Harvard College, showing the conviction of those early settlers that education as well as religion must be a corner-stone of a free government.

The lower windows give the second series of pictures, continuing the history of the development of these great principles in the new world.

BROOKLYN, N. Y., PLYMOUTH CHURCH.
"LANDING OF THE PILGRIMS."

The first gives us a glimpse of Rhode Island, as it represents Roger Williams and personal liberty. The second shows the contribution of Connecticut in Thomas Hooker's Plea for Independency. The third reaches New York and depicts the contribution of "Brave Little Holland" to our welfare. The fourth reaches Pennsylvania, and shows William Penn and his Quaker colony. The fifth reaches Virginia, the land of the Cavalier and the earliest home of the Episcopacy in our country. The sixth illustrates the Huguenot and his influence upon the South.

The seventh depicts the Overflow of Puritanism upon the Great West. The eighth represents the outreach of our religious life in a World Movement, as it shows the Haystack Prayer-Meeting at Williams College, and the Founding of the American Board.

The three windows opposite the pulpit bring the story of these developing ideals down to the middle of the nineteenth century. One pictures Abraham Lincoln writing the Emancipation Proclamation. The second shows Henry Ward Beecher raising the flag at Fort Sumter. The third shows Harriet Beecher Stowe writing Uncle Tom's Cabin.

These pictorial representations of the growth of our ideals of civil and religious liberty and the application of Puritan principles to the life of mankind, constitute a symphony in color of great interest and value. Art and religion unite in publishing the story of the unfolding of God's great plan for human progress.

WHY SHOULD I GIVE?

THE Mayflower Church in East Cleveland is planning to build a new church at a cost of $200,000. As it is for the benefit of the entire community they invited four thousand residents of the community to contribute toward the completion of the fine new building. The reasons they urged for giving were so good that they deserve to be passed along for the benefit of others. They may prove efficacious elsewhere. Here they are:

Why Should I Give?

Because—

1—I am interested in every movement for the betterment of the children, and young men and women of the community.

2—If I have no children I am concerned about the welfare of my neighbors.

3—Regardless of denomination or church affiliation the new church and Sunday School Building will be for the use of all the people of the Community.

4—I am a citizen of Cleveland—sharing in its good will and prosperity.

5—I pride myself in being a good citizen—every such one believes in his city.

6—There can be no better investment than in a city's churches—in religion.

7—I would not live in a city without the church; therefore, I am obligated to every church therein, which through moral uplift and religious culture makes the community a better and safer place for my family to reside in.

8—No one church could do all the work there is to be done in any given community; therefore, while I may support my own church, I do not confine my tolerance or support to one church, but recognize that all have the same aim.

9—A city points with pride to its buildings—to its churches and schools.

10—Every dollar a man gives to charity, philanthropy or religion comes back to him in health, happiness and welfare.

11—I have some money; in three years I will earn several thousands of dollars; I can therefore do my share.

12—It may mean the saving of my boy or girl; my brother or sister; my husband or wife or my best friend.

13—I believe in the Universal Brotherhood of Man.

✠ ✠ ✠

TRYING TO VISUALIZE RESULTS

THE Congregational Church Building Society has assisted in completing 5,103 churches in sixty-eight years.

If placed in a row, on lots averaging 100 feet in width, they would extend more than 96 miles or all the way from Boston to Springfield; or New York to Philadelphia; or Milwaukee to Madison, Wisconsin; or Tacoma to Portland.

If these churches were placed a quarter of a mile apart within easy hearing of each other's church bells, the line would extend from New York to Tampa, Florida, and beyond; or from New Orleans to Chicago, and thence to Minneapolis.

If these buildings were placed a mile apart the row would extend clear across the continent, and farther still to Hawaii on the West and Porto Rico on the East.

If the 1,403 parsonages, each on a similar lot, were added to the line of churches 100 feet apart, the buildings would stretch out 26 4-5 miles farther, a total of 123 miles.

If you walked down this long line at the rate of two miles an hour it would take you sixty-one hours, or seven and a half eight-hour days,

OGALLALA, NEBRASKA, CONGREGATIONAL CHURCH

and every building you passed in more than a week would be a Congregational Church or parsonage. If you counted them all as you went by, the total would be 6,506.

If you again walked down the long line to inspect these buildings completed by aid of the Church Building Society, taking fifteen minutes to inspect each building, and working eight hours a day, it would require more than eight months to complete the survey.

If these churches were placed above each other, and each church had an average height of fifty feet, they would reach thirty-eight miles into the sky, more than thirty miles higher than any airplane has ever climbed.

If next Sunday two hundred people should gather in each of these churches a chorus of more than a million voices would lift the songs of praise.

If an average Sunday School membership of 100 should meet in each of these churches, an army of more than half a million young soldiers of the cross would march through their doors.

If next Easter fifty new members should be added to each of these churches on confession of faith, it would add another quarter of a million members to the 819,225 we now have, carrying us well over the million mark.

These churches, centers of evangelism, have been the place of conversion for many; if they have averaged fifty each during the half century (doubtless the average is much larger) they have witnessed more than a quarter of a million conversions.

If all the boys and girls who have gone forth from these churches where they were trained in youth, and have become ministers, missionaries (home and foreign), presidents of colleges, professors, preachers, doctors and welfare workers, could be mustered in Central Park they would make another army of many thousand.

If these churches have averaged four pastors each during the nearly seventy-years, and these ministers could be marshalled on Boston Common, you might see a full army brigade of gospel artillery men more than 20,000 strong who have trained their guns across these pulpits against the powers of evil.

The Society has put into these church buildings nearly seven million dollars, and into the parsonages nearly another million, and the churches assisted have raised about twice as much, making the total building cost about twenty-four million dollars.

More than one-third of our Congregational pastors live under roofs this Society has put over their heads.

If the families of these ministers average four members each, this Society is sheltering not less than 5,604 people.

Since this Society began its work in co-operation with our other Congregational agencies, our churches have multiplied from about 2,000 in 1850 to about 6,000 in 1920, and the membership has grown from about 200,000 to about 820,000.

The Society of the Helping Hand helps to complete approximately two churches a week and a parsonage every ten days.

✣ ✣ ✣

DEDICATING THE CHURCH BELL

IN Springfield, South Dakota, a fine new house of worship has been erected to take the place of the outgrown building long in use. One day the people moved the church bell from the steeple of the former house and placed it in the Norman tower of the new edifice. A service was devoted to its rededication. The pastor, Rev. A. C. Warner, preached a sermon, taking for his text the inscription cast in the side of the bell, —"Let him that heareth say, Come."

Then followed a brief but interesting service of dedication, as follows:

Responsive Reading

Minister: I was glad when they said unto me, Let us go unto the house of Jehovah.

People: Our feet are standing within thy gates, O Jerusalem.

M.: Blessed are they that dwell in thy house.

They will be still praising thee.

P.: Whene'er the sweet church bell
Peals over hill and dell
May Jesus Christ be praised.

M.: The spirit and the bride say, Come.

P.: O hark to what it sings,
As joyously it rings,
May Jesus Christ be praised.

M.: And let him that heareth say, Come.

P.: Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

Prayer

Hymn (Tune of Lambeth)

THE VOICE OF THE BELL

My voice lifts over home and field
To summon men to prayer,
A challenge from the heavens above
That fills the listening air.

The memories of most sacred hours
Sound in my tones alway:
The thought of those who heard my call
And gathered here to pray.

Come to your Father's House all ye
With heavy burdens pressed;
Your anxious fears shall be allayed,
Your sin-stressed souls find rest.

To growing faith and hope and love,
Behold, I summon all;
To common tasks of help and cheer,
Of service great and small.

Let him who hears my mellow voice,
At morning, noon, or night,
Join heart and hands with other men,
To toil for God and right;

To usher in the reign of love,
To drive out sin and shame,
To lift the fallen, cheer the faint,
And God's great grace proclaim.

—A. C. W.

✣ ✣ ✣

FIRE! FIRE!

WELL may you look startled at the alarm cry. Maybe it is your church where the fire is. For the National Board of Fire Underwriters, through its Actuarial Bureau has just reported 3,500 church fires in 1919 and 1920, an average of about *five church fires a day.* These fires damaged or destroyed church property valued at $6,183,338.

This is an appalling loss. Were these churches not insured? Yes, for $3,847,491, but that leaves more than two and a quarter million dollars worth of church property utterly lost. If rebuilding is done the money to

pay for it must come out of the pockets of the people who were willing to take chances and insure for as little as possible. Why not secure absolute protection against this peril?

How came these churches to catch fire and burn? Can we guard against the danger?

The chief fire hazard of churches lies in the heating plant, nearly a million dollars worth of the damage being due to stoves, furnaces, boilers and their pipes. Furnaces should be enclosed in masonry and their pipes covered with asbestos or some other non-combustible material. Where the pipes are near woodwork they should be guarded by a metal shield or other protection. Great care should be taken never to let the furnace or pipes become overheated. Lightning is the second chief fire hazard, causing more than half a million dollars worth of loss in the two years. The buildings should have been properly rodded. Electricity is the next most dangerous feature in a church, closely followed by defective chimneys and flues. Other causes of fires are sparks on the roofs, careless use of matches, smoking in the building, incendiarism, hot ashes, coals and open fires.

One city fire which destroyed a $75,000 church was caused by the use of a candle while the organ was being repaired. The insurance on this church was for only $22,000.

Most of these fires were preventable. This tremendous property loss could have been saved had people taken pains enough to prevent possible disaster. Constant inspection of the plant, the permission of no accumulation of rubbish, a "no smoking" rule for the building, the use of fire-proof material, the provision of chemical extinguishers and buckets of water at convenient points, would help to safeguard the property. Every precaution should be taken to ensure the safety of the building. Incessant vigilance is needed.

"The church is the guide, the inspirer, the conservator, and the promoter of the moral life of the race."—*S. A. Steel.*

WINFRED, SOUTH DAKOTA, CONGREGATIONAL CHURCH.

THE CONGREGATIONAL EDUCATION SOCIETY

" No impression without expression " and " We learn to do by doing " are fundamentals in Religious Education.

✣ ✣ ✣

Universal brotherhood is not merely a beautiful dream for the cloister, but a practical principle to be incorporated into the doings of the daily life.

✣ ✣ ✣

It is not to the peace-wishers, or the peace-hopers, or the peace-lovers, but to the peacemakers that the promise of Christ is given. To make peace in a world like this is a stupendous undertaking.

✣ ✣ ✣

If the American Christians are earnest in their desire to have a Christian world order, a peace system to take the place of the old war system, we must ourselves have a Christian spirit toward the peoples of every land.

✣ ✣ ✣

To work into the very fiber of every unfolding child-spirit a consciousness of God and a love for all His children, enforcing teaching with related activities, this is the beginning and source of all the purity, beauty and power within the life of a church.

✣ ✣ ✣

The follower of Jesus must cultivate the attitude which He took toward folks and consistently express this attitude in kindness, justice and helpfulness toward all people in the home, and outside, and of whatever nation, race or social condition.

✣ ✣ ✣

To carry out effectively the practical international program, sketched by the Federal Council, it is urged:

1. That each constituent body of the Federal Council establish its own official Committee on International Justice and Goodwill for co-operation with this Commission of the Federal Council.

2. That each City Federation of Churches establish its department of International Justice and Goodwill for similar co-operation.

3. That Theological Schools and Seminaries be urged by their denominational authorities to provide adequate courses for their students in international problems and their solution as essential parts of their theological instruction, and to open special short courses for laymen, equipping them for public work in the new realm of endeavor for establishing the Kingdom of God on earth as it is in heaven.

4. That all organizations within or affiliated with the churches be requested earnestly to promote the use of suitable study courses on the Kingdom of God in international relations.

5. That the Administrative Committee provide in due time for strong committees of American Christians to visit Christian leaders and groups in all lands to set forth the imperative need of international Christian co-operation in the establishment of adequate institutions of peace for the whole world.

EDUCATING FOR A NEW WORLD ORDER

By Rev. Arthur E. Holt

THE old world order based on force and fear and the balance of power has lost the confidence of thinking people. The Church advances to a new situation with the proud consciousness that for over a hundred years in its missionary propaganda it has said that national lines are not the limits of love and justice. It looks upon the plan for a society of nations as the fulfillment of its own scheme of missionary activity. The Church believes however, that the fulfillment of the world plan awaits the sincerest effort on the part of the Church in the building of the smaller communities nearer home. By thus devoting itself to the community which it knows best and advancing through an ever widening circle of community life it would seek to build up a system of communities which, because they are organized on Christian principles and feel the authority of the Christian ethics, will culminate in a Christian world order which will be the community of God on earth.

It is evident that a conscience which takes upon itself a world task must feel that it has its origin and authority in the will of God. The futility of a fragmentary, isolated code of ethics to control human society is apparent whenever one thinks of the colossal forces to be controlled. The task cannot be accomplished except as there is the marshalling of a great social force like the Christian Church whose corporate conscience is rooted in the very being of God and whose outreach is in every province of human society. There can be no divorce between religion and ethics if the battle is to be won. There can be no minimizing of the Church if the battle is to be won. The forces of a living Church, which is also the historic Church in the name of the God of our fathers, who is also the God of the present, must rally to the task of setting up the authority of the spirit in a world which cannot be manipulated from without but must be controlled from within.

For the first time in the history of American Protestantism there seems to be something of a common mind with reference to a new international world order and for the first time there is the voice for the expression of this common mind of all the churches. The modern church is writing new decalogues. A decalogue is an itemized bill of particulars setting forth the obligations of the Christian conscience in terms of specific duties. For the first time we are writing some international planks in our conscience platforms. The churches gladly recognize the opportunity to speak through the Federal Council of Churches their common mind with reference to international matters. We are glad to incorporate here a recent declaration of the Federal Council of the Churches of Christ in America.

International Ideals of the Churches of Christ

1. We believe that nations no less than individuals are subject to God's immutable moral laws.

2. We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

3. We believe that nations that regard themselves as Christian have special international obligations.

4. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

5. We believe that Christian patriotism demands the practice of goodwill between nations.

6. We believe that international policies should secure equal justice for all races.

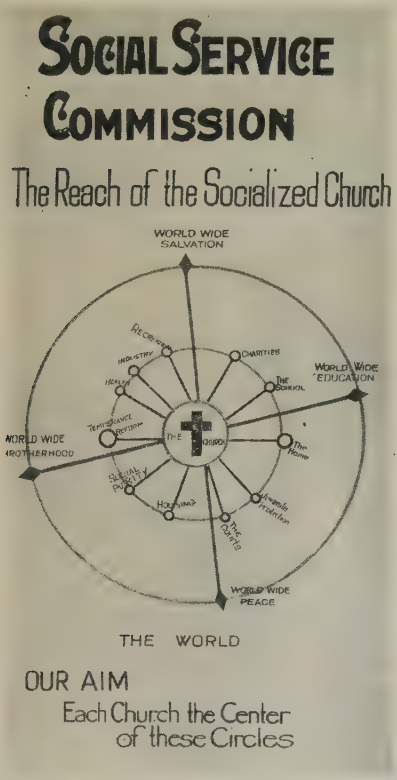
7. We believe that all nations

should associate themselves permanently for world peace and goodwill.

8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

9. We believe in a sweeping reduction of armaments by all nations.

10. We believe in a warless world, and dedicate ourselves to its achievement.



But the Churches cannot be content with the statement of general principles. The principles cannot become operative unless there is organization for their fulfillment. They remain in the realm of academic truths unless steps are taken to concrete them in terms of national policy. Mindful of this the Federal Council has itemized the meaning of this policy in terms of national action. We quote again from their recent statement.

America's Obligation to Co-operate in Establishment of World Peace System

1. We believe that the government of the United States should associate itself promptly with the other nations of the world to establish permanent institutions for the formulation of international law, for the effective operation of the International Court of Justice and of boards of arbitration and conciliation, for the assurance to law-abiding and peace-loving nations of security from attack and spoliation by any lawless and aggressive nation and for the provision of fair treatment and equal economic opportunity to all.

2. We believe that only by these institutions and agencies will it be possible and practicable to abolish the menace to the entire human race of submarines, of aeroplanes, and of poison gases.

3. We believe, further, that the reconstruction of the shattered institutions of production, of exchange, of trade, and of credit, all so essential to the peace and prosperity of the nations, is possible only when the feverish fears and preparations for possible war are completely abandoned because of the successful functioning of the institutions of an effective world peace system.

4. We take the above stand remembering:

a. That practically every important nation in the world has committed itself to the idea of a permanent organization of the nations for world peace and many of them have associated themselves in a League of Nations for that purpose.

b. That President Harding has repeatedly committed himself and his administration to a permanent association of the nations for world peace, renewed in his recent address at the opening of the Washington Conference in the memorable words that the United States co-operating with other nations, desires "to do that nobler thing which no nation can do alone."

5. We believe that the time has

STUDENTS' CITIZENSHIP LEAGUE, PEOPLE'S CHURCH, LANSING, MICHIGAN.
MRS. C. C. WOOD, LEADER
(MICHIGAN AGRICULTURAL COLLEGE)

come for American public opinion to express unmistakably to Congress its emphatic support of President Harding and of the Administration in making adequate pledges and in giving satisfactory guarantees that the United States will take its full share of responsibility in international tasks and obligations.

6. We reject with indignation a policy of taking all possible economic advantages in all parts of the world while shirking international responsibilities and obligations.

7. We advocate the foregoing policy, remembering the numerous actions of the Federal Council from its very inception in 1905, and repeated at practically every annual meeting since, urging the creation of a permanent organization of the nations for world peace, which policy has also been repeatedly expressed in numberless actions of our constituent bodies during the past decade.

But there is still one step in this process which has been overlooked. The mind of the Church is not a given and finished product. It is always in the making. "New occasions teach new duties." Likewise new occasions demand new expressions of Christian duty. The mind of the Church and the conscience of the Church we are all responsible for. We can help to build it. It is not something handed down from the top. It must be built up group by group, church by church, denomination by denomination. The will of God for human society has not been committed to any one individual for interpretation. The corporate conscience is truer in its outlook than the individual conscience. No one individual or group is good enough to determine the rule of God for the nations. On all of us is the obligation to seek by co-operative effort the way of God for our generation. It is here that the whole educational plan of the church finds its place. We cannot wait until people have reached adult life before we seek to determine their minds on international matters. We must begin with the children to train their sympathies and their understanding concerning the people of other lands. The great advantage in missionary education in every department of the church school is that it early teaches people

to think helpfully and unselfishly about people of other lands and other races. The new and better world cannot come until missionary and social education is thoroughly incorporated in the whole educational scheme of the church. Until the Church has paid the price of educating its people for citizenship there will be wars and rumors of wars. The only kind of pacifism which will ever help society is that militant type which energetically undertakes the task of creating a new mind for a new world order. We must match the large demands we are expecting in public policy with a similar vigorous demand for a teaching program on the part of the Church which will guarantee that every church member has learned to think in more than national terms. In the churches there must be forums and forum classes for the discussion of the great questions of international import. Our missionaries who are the international statesmen of the Church must have the largest hearing before these groups. There are eighteen million scholars in our Sunday schools. We are annually publishing for their use an array of papers, quarterlies and study courses whose circulation totals something like fifty million. The circulation of our Church Press totals about four million per year. We have here a tremendous constituency and the means for their education if we will but set ourselves seriously to building a new mind for a new world order. We can drive war out of the world if we can bring about a " mental disarmament " through a process of education.

✣ ✣ ✣

HERE AND THERE STORIES

THE Missionary Education Department of the Education Society has recently made arrangements to take over the publication of the Here and There Stories. Financial considerations have recently made the fate of this excellent series of missionary stories for boys and girls rather doubtful, and those who have so thoroughly enjoyed it will be glad to know that it will be continued.

It will be, as heretofore, a joint home and foreign missionary series, published each month, except July and August. Subscribers receive two numbers each month, one home and one foreign, for the very low price of 25 cents, with even lower rates in club subscriptions.

These stories serve a wide range of purposes. Parents find them good for home reading with the children. Sunday School teachers find excellent illustrations for their lessons. Some departments distribute them among the children like Sunday School papers. Many of the stories offer good material for missionary programs even with older pupils.

The rates are: single subscriptions, 25 cents a year; club rates for larger quantities to one address, 10 copies, $2.00; 25 copies, $3.75; 100 copies, $10. Single copies, 5 cents.

COMPARATIVE STATEMENT

		Churches Individuals	W. H. M. U.	Legacies	C. W. M.	TOTALS
RECEIPTS FOR JANUARY 1922	This year..	32,488.00	2,997.00	777.00	40,530.00	76,792.00
	Last year..	26,955.00	6,493.00	200.00	52,964.00	86,612.00
	Increase...	5,533.00	.....	577.00	.....	6,110.00
	Decrease..	.....	3,496.00	.....	12,434.00	15,930.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The Midwinter Meeting of the Church Extension Boards included an adequate presentation of the various activities of the Congregational Sunday School Extension Society, and the Board of Directors approved unanimously the budget proposals for 1922. Further extension of our field activities is being planned for as funds are provided.

✣ ✣ ✣

South Dakota was unintentionally omitted from the summary of Mission Schools for 1921 published in last month's issue. This state led in the number of schools organized, the total reaching twenty-five. Since the announcement made in the February issue, six additional schools were reported, making the total for last year 146.

✣ ✣ ✣

General Secretary Charles Emerson Burton closed his official relations with the Society on February 15th, but we rejoice in the fact that as National Council Secretary he will continue to be associated with us in our common task. His fine leadership, successful service, and splendid devotion will be gratefully remembered.

✣ ✣ ✣

We welcome our new General Secretary, Rev. Ernest M. Halliday of Brooklyn, who commenced service on February 15th. Mr. Halliday comes into his new associations with the early background of a home missionary experience, fine intellectual and spiritual resources, and is ready to enter most heartily into our Sunday School Extension programme.

✣ ✣ ✣

From South Dakota, Rev. A. M. Fairbank of Edgemont reports the possibilities of the Cheyenne Valley Larger Parish, which would include work among fifteen hundred outlying ranchers and farmers where no regular religious activities are being carried on. The territory is seventy miles long and sixty wide, has thirty-five district schools, with at least half of that number of Mission Sunday School opportunities.

✣ ✣ ✣

Last summer 108 college young people offered themselves for our Student Summer Service and funds were available for only sixteen. This year we expect to send out forty such workers during the vacation period. Fifty-five young folks have already applied for service in addition to the large number left over from last year's list. We will commission as many young men and women as our funds permit. Two hundred and fifty dollars will provide for such a worker, and all gifts for this purpose count on the apportionment.

✣ ✣ ✣

So great are the needs and so many the calls for missionary service, that our limited field force cannot begin to respond to all the appeals. Therefore one state superintendent wrote to the pastors of the churches: "Every noble impulse should lead to action. You will be thinking of children not many miles away who have no Sunday School privileges. Can you not arrange to go out to several outlying communities and help them organize a Sunday School? The field workers will gladly help to the fullest extent of their ability; but if pastors and laymen will consecrate a little time to this work, much more can be accomplished."

FLORIDA, LAND OF ADVENTURE AND OPPORTUNITY

ALTHOUGH Florida contains the oldest city in America large portions of the state are still of the frontier type. Almost within a stone's throw of mammoth hotels, which are the last word in luxury and display, are the gateways to the Everglades, land of primeval mystery and adventure. Settled portions of the state resemble closely the development and life of our older civilization; the Florida jungle presents the problems of any yet-to-be-developed country.

Facts such as these govern the work of our Sunday School extension activities through the state. Our Jacksonville church, for example, has a series of most convenient and well equipped Sunday School rooms under the direction of a superintendent who knows and uses the latest methods. A few miles away is a Congregational school, made up of a handful of people in a young settlement, meeting in a rough shanty and using rude wooden benches, perhaps without even a small organ to lead the voices in primitive songs. In most of our schools the Sunday School problems differ not largely from those in any small community further north.

Florida would seem to differ from most frontier states in this fact: Hardly ever is a community visited, however far removed from the usual lines of travel, however gripped in primeval crudeness, without our finding already there a Sunday School, usually "union" and embracing a wide variety of denominations and beliefs, tied to no church, but earnestly meeting the problem of giving religious instruction to the boys and girls and their elders in the midst of a struggle for a bare existence. Sunday School comes first, then day school, then occasional preaching by the traveling minister or the preacher-farmer. If the frontier settlement promises to be worth while our policy is to plan for permanent development if we can have the field without unnecessary denominational competition.

An example of the second stage of development is seen in the work at New Port Richey, just north of St. Petersburg. A church of another denomination was first on the ground, and was the only church until 1921. But a large section of the community was not at home in its activities. By invitation of some of the leading residents our field worker entered, announced preaching services, visited widely in the community, organized a flourishing Sunday School, then a Christian Endeavor Society, then a Women's Society, and finally a Congregational Church of thirty charter members besides twenty-two who joined as wayside members, still holding their affiliations in the north. The Sunday School began its activities with a Christmas celebration, the outstanding features of which were a generous offering to the starving children of the Near East and some sixty parcels of groceries to needy Cuban children in our West Tampa Mission.

IN THE LAND OF THE OLD AND THE NEW

IN THE CENTRAL SOUTH

By Rev. James F. Walker

OKLAHOMA Congregationalism makes a ready response to Sunday School activities. Wherever I visit a church some contact is made with the Sunday School interests through teaching a class or making an address in the school assembly, and frequently both. The way in which the school can function along missionary lines is illustrated by telling the story of some piece of frontier work in Colorado, the scene of my former ministry, and the response has been very gratifying.

At Chickasha a valuable service is being done with a group of twenty boys under the leadership of one of the women, who has the lads organized for both Sunday and week-day activities, thereby holding them in the church at a critical period. The interpretation of the fundamental things of Christianity in terms of practical everyday living will mean much to such a group of boys.

At Lawton splendid progress has been made under the direction of the pastor and a good foundation laid for future work. Most encouraging progress has been made in the parish where the present successful outlook would be impossible without the Sunday School and Young People's activities.

At Pilgrim Church, Oklahoma, the average attendance in the Church School has reached three hundred, with an average weekly offering of $32. The total amount raised during 1921 was $1,600, and in every way the school is proving itself worthy of commendation.

At Park Church, Oklahoma, the Church School is taking new life and anticipating a larger growth and development when it gets into the completed building, the contract for which has been let. The Young People's Class has grown from five to thirty in ten months, the rule being that no one is enrolled as a member who has not been in attendance for three successive Sundays.

At Hennessey, where the church had been without a pastor for a long time and the Sunday School even had disbanded, a Kingfisher College student, Mr. Chester Mardis, succeeded in reviving interest, an average attendance of thirty-five resulting.

✣ ✣ ✣

The Legacy and Conditional Gift Funds of The Congregational Sunday School Extension Society are increasing a little each year, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment.

CONDITIONAL GIFTS

Conditional gifts will be acceptable on the same conditions and terms as have been agreed upon by all the denominational agencies. For information regarding the plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

FORM OF BEQUEST

I give ———— to The Congregational Sunday School Extension Society, organized in New York City in the year 1917.

Prayer is not asking God to change the course of things, but asking Him to help me to be a part of that course of things.—J. Edgar Park.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

A resolution adopted by the Commission on Missions at the Midwinter Conference in Chicago brings joy to the older members of the Annuity Fund. The justice of the payment of the full annuity of $500 under the Original Plan was formally and heartily recognized and the Executive Committee was empowered to make such provision to supplement the income of the Pilgrim Memorial Fund, through the apportionment, as may be needed. This action defines more clearly the obligation voiced in the vote of the National Council in July and proceeds to its fulfilment as vigorously and explicitly as may reasonably be desired. In this happy result, relieving solicitude in many parsonages where the years of age draw near, all friends of the ministry may heartily rejoice.

✣ ✣ ✣

The Annual Meeting of the Annuity Fund for Congregational Ministers was held at the office of the Fund, Corporation Trust Company, Jersey City, New Jersey, January 24. The Board of Trustees was unanimously re-elected. The members are: Henry G. Cordley, B. H. Fancher, Frank J. Goodwin, D. D., Frederick B. Lovejoy, Henry A. Stimson, D. D., Jay T. Stocking, D. D., Lucien C. Warner, LL.D., Charles C. West and Clarence H. Wilson, D. D. Charles E. Burton, D. D., Secretary of the National Council, is also an honorary member of the Board. The report of the General Secretary, presented on behalf of the Board of Trustees, has been forwarded to all members of the Fund. Further copies will be sent on application to the Secretary. Extracts from the report appear on another page.

✣ ✣ ✣

The Annuity Fund is issuing a special folder giving the list of all churches reported for the Honor Roll, with definite suggestions to other churches which have not yet assumed a share in the pastor's annual dues. Many boards of trustees have apparently interpreted the proposition as involving a tax on the treasury, wholly for the benefit of the minister. It is in reality an opportunity of signal importance to the welfare of the church, not only increasing the efficiency of the minister by relieving him of solicitude for age, but defending the church against a large liability which, otherwise, it might be asked to meet. Members of boards of trustees and other church officers are invited to send for this folder. Application for it should specify the title—"An Honor Roll of Churches."

✣ ✣ ✣

The Board of Relief reports receipts for January as follows: Income from endowment, $8,992.50; a gain of $1,331.29; state organizations, churches and individuals, $9,592.69; a loss of $2,937.13; legacies, $383.35; a loss of $1,944.70; net loss for the month, $3,550.54; donations for endowment, $117, a loss of $127.20. Quarterly remittances for regular annual grants were $24,716.88, an increase of $1,730; emergency grants, $700.50, an increase of $300.50. To make these payments the Directors were forced to borrow $20,000. A long list of new applications for grants awaits action at the next meeting

of the Board. Moreover, it has been absolutely necessary to increase the grants of forty pensioners already on the roll and many other pensions should be lifted immediately. Grants have advanced only six per cent in the last three years. The cost of living, which has weighed so heavily on all, is the most severe burden on those least able to bear it. Salaries of missionaries have been largely—and justly—increased. More adequate grants for the veterans are no less imperative and should not be postponed in deference to other claims.

* * *

ANNUAL REPORT ANNUITY FUND

FROM the report of the General Secretary, as presented at the Annual Meeting on behalf of the Board of Trustees, the following paragraphs are taken, supplementing statements of the Pilgrim Memorial Fund and of the assets and membership of the Annuity Fund as printed in the February issue of the American Missionary:

Credits from Pilgrim Memorial Fund

"It is probable that the average amount to be distributed will be larger than the conservative estimate made during the campaign for the Pilgrim Memorial Fund. At that time it was stated that, while no sum was promised, it was hoped that not less than $50 could be credited. The average for 1922 will be approximately $60, which means, for men on the Original Plan, approximately $92,700 added to the Contingent Reserve, which backs their certificates toward maximum payment of annuities; while on the Expanded Plan, men on salaries up to $1,100, and possibly to nearly $1,200, will be credited with the limit permitted by the rules of the Fund, namely, ninety per cent of the annual dues, leaving only ten per cent for the member to pay. All on salaries above the highest to receive ninety per cent, will be credited with the same amount, approximately $60. It is also hoped that the distribution for succeeding years may be somewhat larger than that for 1922, but this is dependent upon the collection of pledges to the Pilgrim Memorial Fund and the number of members in the Annuity Fund.

Payment of Annuities

"It is evident that the liabilities under the Original Plan have been greatly augmented by the influx of the large number of the older men in the past year. This has been clearly foreseen and plans have been formulated to supplement the income of the Pilgrim Memorial Fund so far as may be needed. It should be understood that although credit from the income of the Pilgrim Memorial Fund is greater than the amount required for annuities payable in 1922, all members of the Fund have certain equities therein and, therefore, the Trustees of the Fund are not warranted in paying at this time a larger proportion from this income, since it must provide, in addition to present annuities, requisite reserves for those payable in the immediate future as the older members become annuitants when the annual expenditure must be greater than credit from current income.

"To make this needed supplement of income, two per cent was designated for the Annuity Fund upon the apportionment schedule for 1921. It was estimated by the leaders of the Congregational World Movement that, on this apportionment, approximately $65,000 would be received for this Supplementary Fund. Receipts to date (January 24, 1922) have been only $21,515.61, as many churches did not follow the national apportionment and inadvertently failed to put the Fund on their schedule. Doubtless this sum will be somewhat augmented. After deduction for the expenses of the Congregational World Movement and nearly $7,000 used in 1921, according to previous statement, to aid the older men in securing membership, this Supplementary Fund will be sufficient to provide two-fifths of the annuities payable under the Orig-

mal Plan for the current year, which is the proportion needed, but the balance will be much less than had been anticipated to aid in meeting the larger liabilities of the future. The necessity would be relieved, however, by any increment in the Pilgrim Memorial Fund, beyond what may be reasonably estimated at the present time, and by the vigilance of every minister in seeing that the Annuity Fund is placed on the benevolence schedule of his church, according to the national apportionment. Such provision as may be needed to meet future expenditure will be the constant care of the Board of Trustees and of the Commission on Missions.

Strategic Function of the Board of Relief

" It should be noted at this point that the Directors of the Board of Relief are also at the same time broadening materially the basis of their work so that this Board shall care more adequately for men too old to enter the Annuity Fund, for all those who become disabled in the process of their earlier ministry and for all widows of ministers unable to provide for themselves. Up to this time grants from this Board have seemed to be available only for such as were literally in destitute circumstances. Now it is earnestly desired that any man who has served the churches faithfully and who is denied the reasonable comforts of age, should feel that he is graciously invited to make application for a pension. It is still necessary to inquire, confidentially, into the circumstances of the applicant, as the resources of the Board of Relief are not sufficient to care for all without regard to the personal income, but the forms have been changed and objectionable phrases have been eliminated in order to open the way for any man to make application with entire self-respect. It should be noted that while the maximum grant under the Board of Relief is already as large as the part provided by the churches under the Annuity Fund, only comparatively few receive it, and the present effort is to increase the resources of the Board to such an extent that the average grant of the National Society may be brought from its present low estate of $220 to not less than $300.

The Fourfold Work

" To comprehend the service of the Ministerial Boards this fourfold work —the Expanded Plan, the Original Plan, the Supplementary Fund and the Board of Relief—should all be included, indicating that the entire ministry is now covered and that the results obtained will be commensurate with the resources provided.

The Supplemental Death and Disability Certificate

" In the rules of the Annuity Fund in the operation of the Expanded Plan a Supplemental Death and Disability Certificate is proposed in addition to the Old Age Certificate. It proved to be inadvisable to press the issue of this certificate during the year 1921, partly because particular attention was being given to the membership of the older men in the Original Plan and these men, with long service to their credit, had less use for the supplemental certificate, and partly because it was believed preferable not to distract attention during the first year of the Expanded Plan from the main feature, the old age annuity. In the fall, however, the Supplemental Certificate was completed and the blanks for application and the physician's statement which enters into many minute details of the physical condition. Membership will be offered at once under this certificate.

This Supplemental Certificate is of particular value to the younger men entering the Expanded Plan, whose accumulation for a few years, under the old age certificate, would not be sufficient to afford that degree of protection to the family which they would normally desire. The supplemental protection is issued at a low rate and affords additional protection. No certificates will be issued until the number of applications, in the judg-

ment of the Trustees, warrants their issuance without incurring undue liabilities. The minimum is now set at one hundred. It is possible that the requisite number may be reduced somewhat if the list of applicants is large and evidence of their desire beyond question. Members are invited to send for the application form.

Interdenominational Comity

"The question often arises, in certificates under the Original Plan, as to credit for ministerial service where a man now serving a Congregational church has previously served a church of another denomination. Up to this time credit is given only from the time of obtaining ministerial standing as a Congregationalist. During the year some provision for interdenominational comity in reckoning service has been a matter of conference between representatives of several denominations. The case is particularly urgent in the relation of Presbyterians and Congregationalists where interchange of ministerial service is so frequent. Negotiations between the Ministerial Boards of these two denominations are already at an advanced stage. Inasmuch as the Presbyterians are operating their annuities on a plan practically identical with our Original Plan, it seems entirely probable that an arrangement mutually satisfactory to both fellowships can be made, so that in these churches a man's old age annuity shall be based on his total service as a Christian minister rather than on technical service as a Presbyterian or Congregationalist. While such an arrangement will add somewhat to the liabilities under the Original Plan, it is believed that it is directly in line with the larger definitions of Christian fellowship and is altogether to be desired.

(Note.—At the Annual Meeting this was, in principle, approved, and the Trustees were given power to make such agreement as may seem to them reasonable.)

A Summary of Progress

"A year ago it was confidently predicted that at the next Annual Meeting the membership of the Fund would be much larger and that the plans which had been made would give abundant evidence of their wisdom and fruitfulness. With more than $862,000 added to the Pilgrim Memorial Fund; with an increment of more than $300,000 in the assets of the Annuity Fund; with more than fifty per cent increase in the Membership Fund; with $103,000 set aside from the income of the Pilgrim Memorial Fund for annuities; with the addition of 766 certificates in the Annuity Fund; with the removal of uncertainties as to maximum payments under the Original Plan; with the announcement of a larger payment to members under the Expanded Plan than had been estimated, this prediction is more abundantly fulfilled than could have been foreseen a year ago. It was fine team work for, to this result, tens of thousands of subscribers to the Pilgrim Memorial Fund, hundreds of ministers in the fellowship, the Commission on Missions and the National Council, have all contributed.

"The Fund has become a great and sacred trust. It is heartily believed that each successive year will only reveal more fully the strength and productiveness of the plans that have been made for the protection of the ministry, the elevation of its standards, the promotion of its dignity and the inspiration of its service."

✣ ✣ ✣

NOTES FROM THE TREASURY

The Pilgrim Memorial Fund reports for January: Collections, $113,409.14; total net collections February 1, above all expenses, $3,271,744.30.

✣ ✣

Total receipts for the Christmas Fund, November 1 to February 1, were $22,025 from 1942 givers, the largest gift on record in spite of the financial depression. There were 311 subscribers who had not previously given with gifts aggregating $3,454.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE MIDWINTER MEETING

THE Midwinter meeting of the Federation was held at Chicago during the sessions of the Commission on Missions. Ten State Unions were officially represented. The committee on program presented a most interesting one, employing the practical method of demonstration in presenting the problems of State Home Missionary Unions in reference to their plans of work and children's societies. The conference of officers was valuable, but all too brief.

It would be distinctly a gain if the women who attend this meeting and who frequently come from long distances were invited to attend the sessions of the Commission on Missions and Secretaries' Conferences because the information and inspiration to be received at these meetings and the time of the Federation meetings might be more largely devoted to Conference of officers.

The Commission on Missions voted to continue the accounting department.

The Committee on Survey and Apportionment recommended that the percentage for the Woman's Home Missionary Federation and for the Woman's Boards should be fourteen per cent for each in 1923.

Our President, Mrs. Hubert C. Herring, in her words of greeting reminded us that the apportionment represents only the minimum of our missionary giving. The missionary obligation of Congregational women is without limit. She bade us to lift our eyes and behold the wide range of our responsibility — the reach of our opportunity and the increasing field of activity and missionary ministry. The duty of preparation for our high calling if we may thus serve our day and generation and prepare the Highway for the coming of World Peace. Mrs. Herring urged that "Congregational women should not view their great task through near distance or long distance glasses only but use bi-focal lenses that their vision might be world-wide—that our eyes may behold the things that are equal."

Schauffler Missionary Training School

The Executive Committee of the Federation at its meeting at Chicago most earnestly considered the present and future of Schauffler School in its relation to the Foundation for Education and the possible removal of the school from the apportionment list in 1923. The Federation desires to express its deep interest and confidence in Schauffler Missionary Training School as an effective agency to prepare for missionary service young women, especially those able to use a foreign language and with missionary motive and vision, that they may become missionaries to those of other tongues in America. We desire to express to the Trustees and friends of Schauffler School our appreciation of the devotion and splendid service as principal of Schauffler School of Mrs. Mary Wooster Mills, whose administration has preserved in a marked degree those dominant loyalties to high ideals and reverence for personality to which the life of the noble founder of the school bore witness.

The State Unions are advised that $2,500 is credited on apportionment for the current year. Practically $600 of this amount was not met in 1921. It is suggested that State Unions include scholarships for Schauffler on their Plans of Work.

We urgently request the Foundation for Education to make a financial provision which will mean adequate support for the school as we believe it to be an important agent in promoting our denominational program of Christian Americanization.

We recommend that Schauffler School household supplies be included in quotas for Home Service; also that a local committee of women be appointed to assist in the care of the buildings and oversight of the household.

✣ ✣ ✣

A CALL TO PRAYER TO CONGREGATIONAL WOMEN

THE Woman's Lenten Fellowship Committee of the Commission on Evangelism, a committee including members of the Executive Committee of the Federation and Council of Women's Boards, invites all the women of the Congregational churches to join in the denominational program of Bible study, devotional thought and prayer during the Lenten season, as outlined in "THE FELLOWSHIP OF PRAYER FOR 1922."

In the changing social and religious conditions through which the world is passing, women of faith and prayer have a definite responsibility and challenge. There is need today of steadfastness, devotion and simple honest virtue. The atmosphere of our common life has in it much of greed and self-indulgence. We need religious leaders who can silence this tumult with the calm message of eternal truth—leaders who can show us how to achieve good things amid the conditions of life today.

We need the Christian home, which has always been the safeguard of society. We should train our sons and daughters to be prophets of truth in the new day. Into their lives must come desire and courage to enter upon the great adventure of spiritual conquest; wisdom to interpret old truths in terms of modern life; grace of God to keep them clean and true.

The great gift, as well as the responsibility, of prayer has been placed upon Christians. Each of us has the ability to bring spiritual power to the help of a needy world. We have experienced the result of individual prayer, but who can estimate the power that can come into the lives of our people if the women of our churches should unite in prayer for these high and holy things! Jesus taught that where two or three pray together great results followed because he was in their midst. We believe that vast untried spiritual achievements await our united asking.

In the face of the world's great need of spiritual life—of religious leaders inspired by God—let us set ourselves earnestly to the simple but difficult task of prayer. Let us follow day by day the program of "The Fellowship of Prayer for 1922."

Let us omit some of the seeming pleasures if necessary to seek wholeheartedly the large realities of life.

The Federation suggests to the Woman's Home Missionary Unions the use of the Pilgrim Prayer Guild during all the year as well as in the Lenten season—as a further exercise of the gift of prayer and its application to our missionary work; also as a method of increasing membership and developing spiritual life.

WITH ONE PURPOSE, LET US PRAY!

✣ ✣ ✣

YOUNG PEOPLE'S MATERIAL 1922-1923

THE central theme for home mission study in 1922-1923 will be "The Negro in America." The senior study book has been written by Dr. George E. Haynes, sometime professor of sociology and economics in Fisk University, founder of the National League on Urban Conditions among Negroes, and until recently director of the Bureau of Negro Economics in the United States Department of Labor. This book is a

study in race relationships by one of the foremost Negro leaders in interracial co-operation, and is a thoughtful attempt to show the relations between the two races, to indicate maladjustment, and to secure proper adjustment. This book is published jointly by the Council of Women for Home Missions and the Missionary Education Movement and will be ready about April 1st. Leaders of young women's groups should find in the book excellent material for program use.

For younger groups the Council of Women for Home Missions and the Missionary Education Movement announce the following courses:

For Intermediates: A book by Mrs. L. H. Hammond, author of "In Black and White: An Interpretation" and "The Master Word." Consists of twelve biographical sketches of Negro men and women who have made outstanding achievements in many fields of endeavor—education, community and welfare work, agricultural development, business, music, literature, medicine, and in several branches of the work of the church. Ready in April. A pamphlet of suggestions to leaders of study classes will be prepared to accompany this book.

For Junior Boys and Girls. A book of stories by Anita B. Ferris. These stories are so planned that they describe the home, school, community and church life of Negro boys and girls in different localities and under varying influences. Attractively bound and fully illustrated. Ready early in May. A similar leader's manual on this book will be provided. A picture sheet on the Negro in America, similar to the others in the series especially valuable for use with the junior book, will also be available. Ready by June 1st.

For Primary Children (Six, Seven and Eight Years): A set of primary picture stories on the Negro in America similar to the other titles in this series. Six stories and six pictures, nine by thirteen inches. Ready June 1st.

A Manual on Educational Dramatics, for use in the local church, by Anita B. Ferris. The rapid growth in the use of the dramatic method in the educational work of the church has created a strong demand for a simple manual to guide teachers and leaders in presenting missionary plays and pageants and especially in stimulating and directing the informal dramatic expression of class groups as a part of their study. Miss Ferris' long experience as a writer of missionary dramatics and director of pageants has given her special fitness for this task. The book will deal with actual problems rather than with the dramatic theory. Some of the topics are: Values of different types of dramatic material, preparation of original material, the project method, organization and rehearsal, stage setting, lighting, properties, music, costume, lists of helpful books, suggestions for dramatic programs, where to find the best dramatic materials. Bound in cloth only. Ready about June 1st.

The names of the Intermediate and Junior books will be announced later. Orders for these books and requests for further information may be sent to the Federation office or to the Council of Women for Home Missions, 156 Fifth Avenue, New York City. Order early, study carefully and promote the use of this splendid material!

✣ ✣ ✣

PROGRAM TOPIC

The Program Topic for the March meeting in many auxiliaries is the Lenten Thank Offering. A leaflet, "Six Suggestive Programs," containing the Program Topics for the first half of 1922 has been prepared. The March program in this leaflet suggests the material to be used in the Thank Offering meeting. This program leaflet is to take the place of the program heretofore published monthly in the Federation pages of The American Missionary. Send to the Federation office for a copy.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* 287 Fourth Avenue, New York, N. Y.

Receipts for January, 1922

The Daniel Hand Educational Fund for Colored People

Income for January from investments	$15,755.68
Previously acknowledged	13,521.54
Current Receipts	$29,277.22

EASTERN DISTRICT

MAINE—$2,889.61.

Alfred: Primary S.S., for Pleasant Hill, 3. **Augusta:** South Parish Ch., 57.34. **Bangor:** All Souls Ch., 98.16; Hammond Street Ch., 74.38. **Bath:** Central Ch., 64.50; Winter Street, Ch., 100; Mrs. A. I., 20; Miss F. T., 5; for Tougaloo College: F. M. S., 5. **Belfast:** First Ch., 10; **Biddeford:** Second Ch., 19.86. **Brewer:** First Ch., 28.70. **Brunswick:** First Parish Ch., 60. **Cumberland Center:** Ch., 35.49. **Ellsworth Falls:** Union Ch., 5. **Falmouth:** Second Ch., 13.50. **Farmington:** First Ch., 5. **Gorham:** First Parish Ch., 117. **Hallowell:** Old South Ch., 6.70. **Hampden:** Ch., 15. **Holden:** Ch., 10.07. **Island Falls:** Ch., 34. **Kittery Point:** First Ch., 3. **Mexico:** Ch., 25. **North Bridgton:** Miss E. W. G., for fire loss at Fessenden and Pleasant Hill, 10. **Otisfield:** Ch., 5. **Portland:** State St., Ch., King's Helpers, for Pleasant Hill, 5; State Street S. S., 12; Woodfords Ch., for Tougaloo College, 8; Jr. C. E. Soc., for Pleasant Hill, Tenn., 5. **Steuben:** First Ch., 4. **Westbrook:** Ch., 20.95. **Williston:** Ch., 160.31. **York Village,** First Ch., 22.50.

The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treas., $559.56.

Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treas., $1,261.59.

NEW HAMPSHIRE—$3,640.72.

(Donations, $3,496.25; Legacies, $144.47.)

Concord: South Ch., 419. **Conway:** Second Ch., 22.35. **Cornish:** Ch., 4. **Dunberton:** Ch., 1.86. **East Andover:** S. S., 3. **Goffstown:** B. M. for Thomasville, Ga., 5. **Hampton:** S. S. for Rio Grande Industrial School, 10. **Keene:** First Ch., 73.24. **Littleton:** Ch., 12.20. **Manchester:** First Ch., 125. **Nashua:** First Ch., 290. **Peterboro:** Ch., 39.26. **Pelham:** Ch., 11. **Plymouth:** Ch., 4.54. **Portsmouth:** Miss C. F., 1; E. C. M., Jr., for Dorchester Academy, 10. **Tilton:** Ch., 120; A. L. W., for Pleasant Hill, 1. **Warner:** Ch., 10. "Friends in New Hampshire," for Straight College, 104.50.

New Hampshire Cong'l Conference, by E. R. Stearns, Secretary, $1,937.36.

The New Hampshire Female Cent Institute and Home Missionary Union, Miss Annie A. McFarland, Treas,, $291.94.

Legacies

Cornish: Sarah W. Westgate, 25.72; **Gilsum:** Alice E. Adams, 118.75.

VERMONT—$3,337.21.

(Donations, $3,331.21; Legacy, $6.00.)

Brattleboro, Centre Ch., 146.69; S. S., 18.25. **Burlington:** College Street Ch., 94.36. Mrs. H. S. P., for Pleasant Hill, 10. **Essex Junction:** S. G. B., for Pleasant Hill, Tenn., 5. **Fair Haven,** Miss P., for Pleasant Hill, Tenn., 9. **Manchester:** Mrs. J. N. H., for Dorchester Academy, 20. **Marlboro:** Ch., 5. **McIndoes Falls:** First Ch., 10. **New Haven:** C. E. Soc., for Ryder Memorial Hospital, 10. **Peacham:** Mrs. M. J., for Pleasant Hill, 5. **St. Johnsbury:** East, Ch., 23. **South Royalton:** S. S., for Brewer Normal School, 2. **Underhill:** S. S., 2.50. **West Brattleboro:** First S. S., for Straight College, 10; "Friends in Vermont," for Straight College, 364.74.

The Congregational Conference of Vermont, $2,026.12.

Woman's Home Missionary Union of Vermont, by Mrs. Max L. Powell, Treas. $570.55.

Legacy

Jericho: Hosea Spaulding, 6.

MASSACHUSETTS—$18,409.46.

(Donations, $15,729.74; Legacies, $2,679.72.)

Acton: Ch., 15. **Allston:** Ch, 214.15. **Amherst:** South Ch., 9; C. E. Soc., for Pleasant Hill, 10. **Andover:** Free Ch., Ladies Soc., 5; West Ch., 27.37; "A Friend," 20. **Arlington Heights:** Park Avenue Ch., 35. **Ashburnham:** First Ch., 6.17. **Athol:** Evangelical Ch., 200. **Atlantic:** Memorial Ch., 26.86. **Attleboro Falls:** Central Ch., 12.84; Second S. S., 20. **Auburn:** Ch., 61. **Baldwinville:** Ch., 16. **Beachmont:** Trinity Ch., 25. **Becket:** First Ch., 7.50. **Berkley:** Ch., 5.46; S. S., 1. **Beverly:** Washington St., Ch., 38; Washington St. S. S., for new building at Pleasant Hill, 15. **Billerica:** Ch., 20.92. **Blackstone:** Ch., 22.50. **Boston:** Central Ch., 480; Clarendon Hills Ch., 2; Faneuil Ch., 45; Mt. Vernon Ch., 173.75; Park Street Ch., 352; Park Street, M. S., for Lexington, Ky., 12; St. Marks Ch., 2.25; Shawmut Ch., 9; Union Ch., 162.32; H. J., for Thomasville, Ga., 15; H. A. W., for Tougaloo College, 25. **Bridgewater:** Central Square Ch., 18.11. **Brighton:** Ch., 39.63. **Brockton:** First Parish Ch., 115; South Ch., 175; S. S., 20; Wendell Ave. S. S, 31. **Brookfield:** Ch., 5.64. **Brookline:** Harvard Ch., 250; Miss A. C. Bridgman's S. S. Class, for Brewer Normal School, 5; C. F. K., for Talladega College, 8; "A Friend," 5. **Cambridge:** First Ch., 739.43; Pilgrim Ch., 33.15; Prospect Ch., Woman's Guild, for Gloucester School, 3; Miss L. B. C., 30. **Chelsea:** First Ch., 103.77; Central Ch., 53.56. **Claremont:** First Ch., 22.73. **Cliftondale,** Ch., 36.60. **Clinton:** German Ch., 5.40. **Concord:** Ch., 27.31. **Danvers:** First Ch., 54.87; Maple Street Ch., 38.87; M. S., for fire losses at Pleasant Hill and Fessenden, 10. **Dalton:** C. L. C., 100. **Dedham:** Miss C. A. C., 1. **Dorchester:** Romsey Ch., 23; Second Ch., 129.10. **East Boston:** Baker Ch., 3.72; The Williams S. S. Class in Maverick Ch., 5. **East Lynn:** Central Ch., 11.89. **East Weymouth:** Ch., 34.17. **Edgartown:** Ch., 9. **Essex:** J. W. B., 25. **Everett:** Mystic Side Ch., 16.07. **Fall River:** Central Ch., 177.30; Central Ch., Borden Memorial Fund, 116.67. **Falmouth:** First Ch., 18.87. **Fisherville:** Union Ch., 70. **Fitchburg:** Calvinistic Ch., 155.38. **Florence,** Ch., 16.97. **Foxboro:** Bethany Ch., 25.35. **Framingham:** Grace Ch., 45; Grace Ch., S. S., 31.16; Plymouth Ch., 72; Saxonville Ch., 4; Mrs. E. L. K., for Gloucester School, 2. **Franklin:** First Ch., 56.04. **Gilbertville:** Trin. Ch., 57.59. **Gill:** Ch., 11.16. **Grafton:** Evangelical Ch., 25.43. **Great Barrington:** First Ch., 80.01. **Greenfield:** First Ch., 39. **Greenwich:** Ch., 8. **Groton,** Ch., 33. **Hamilton:** Ch., 7.23. **Hanson:** First Ch., 2.59. **Harvard:** Evangelical Ch., 8. **Haverhill:** Centre Ch., 21.24; West Ch., 21.80; Mrs. C. O. R., For Lincoln Academy, 4. **Haydenville,** Ch., 20. **Hinsdale:** Ch., 19.36. **Holbrook:** Winthrop Ch., 6.24. **Holden:** Ch., 21.77; Mrs. W. S. P., for Lexington, Ky., 5. **Holyoke:** E. C. P. for Tougaloo College, 10. **Housatonic:** Ch., 16.50; Ch., L. B. Soc., 12. **Hudson:** First Ch., 18. **Huntington,** Federated Ch., 19.38. **Indian Orchard:** Evangelical Ch. School, 9.64. **Jamaica Plain:** Boylston Ch., 14.49; Central Ch., 125. **Kingston:** Ch., 5. **Lancaster:** Evangelical Ch., 50.38. **Lawrence:** Lawrence St. Ch., 100; South Ch., 10.39; S. S., .81. **Leominster:** Pilgrim Ch., 22.50; Pilgrim S. S., 6.74; Pilgrim Ch., C. E. Soc., 3. **Lexington:** Hancock Ch., 306.04. **Littleton:** Orthodox Ch., 20.71. **Longmeadow:** First Ch., for Pleasant Hill, Tenn., 10. **Lowell:** Eliot-Union Ch., 123.87; "A Friend," 30. **Lynn:** First Ch., 85.22; North Ch., 67. **Lynfield Centre:** Ch.,

3.60. **Nantucket:** First Ch., 20. **Natick:** First Ch., 80. **Neponset:** Trinity Ch., 33.02. **Newbury:** First Ch., 8; Byfield Ch., 8.93. **Newton:** Central Ch., 502.38; First Ch., 102.81 Eliot Ch., 203.78; North Ch., 31.05. **Newton Highlands,** Ch., 25. **Newtonville:** Central Ch., S. S. 23.31. **North Amherst:** North S. S., 5. **Northampton:** First Ch., 188.30; Edwards Ch., 576.25. **North Attleboro:** Oldtown Ch., 15. **Northbridge Center:** Ch., 13.77. **North Brookfield:** Mission Band, 2, and Christmas Gifts for Willcox Academy. **North Chelmsford:** Ch., 10. **North Falmouth:** Ch., 5. **Northfield:** Trinitarian Ch., 100. **North Leominster:** Ch., 8.55. **North Weymouth:** Pilgrim Ch., 44.32. **Malden: First Ch., 234.32. Manomet:** Plymouth Ch., 4. **Marlborough:** First Ch., 75. **Marshfield:** First Ch., 23.10. **Maynard:** Finnish Ch., 3.75; E. R. B., for fire loss at Fessenden, Fla., 10. **Medfield:** Second Ch., 5. **Medford:** Mystic Ch., 36.04; Union Ch., 10. **Melrose:** First Ch., 56.77. **Melrose Highlands:** Ch., 45. **Middleton:** Ch., 22. **Millbury:** Ch., 22.85; Second Ch., 33.11. **Millers Falls:** Ch., 4. **Mittineague:** Ch., 64.94. **Montague:** Ch., 8.33. **Moore's Corner:** Ch., 7.77. **Peabody:** Second Ch., 4; South Ch., 32.30; West S. S., 2.72. **Petersham: A. D. M. N.,** 100. **Phillipston:** Ch., 5. **Pittsfield:** French Ch., 4.13; South Ch., 82.93. **Plymouth:** Ch., of the Pilgrimage, 58.92. **Plympton:** Ch., 4.25. **Princeton:** First Ch., 87.50. **Quincy Point:** Ch., 33.25. **Reading:** First Ch., 25.35; Jr. C. E. Soc., for Marion, Ala., 4. **Revere:** First Ch., 14.51. **Rockland:** Ch., 9.50; S. S. for Day Nursery in Santurce, Porto Rico, 8.35. **Rockport:** First Ch., 21. **Roxbury:** Eliot Ch., 38.64; **Immanuel-Walnut Avenue Ch., 102.51; Highland Ch., 90; Highland** Ch., for new buildings at Pleasant Hill., Tenn. and Fessenden, Fla., 25. **Salem:** Crombie Street Ch., 25; Mrs. C. P. F., for Gloucester School, 2. **Sharon:** S. S. Class, for Marion, Ala., 10. **Shirley:** Ch., 20. **Shrewsbury: Ch., 123.60;** First S. S., 2.98. **Somerville:** Broadway Winter Hill Ch., 159.29; First Ch., 43.09. **Southampton:** S. S., 22.50. **South Boston:** Phillips Ch., 10. **Southbridge:** Ch., 25. **South Hadley:** Ch., 85. **South Sudbury: M. G. C., for fire losses at Fessenden, Fla., and Pleasant Hill, Tenn., 10. South Weymouth:** Union Ch., 81.43. **Southwick:** First Ch., 40.50. **Springfield: Emmanuel Ch., 58; First** Ch. of Christ, 138.54; **Hope Ch., 63.93; Park Ch.,** 100; A. D. S., 10. **Stoneham:** First Ch., 22.55. **Stoughton:** First S. S., 10. **Sturbridge:** First Ch., 1. **Swampscott:** Ch., 56.03; Primary S. S., **for Macon, Ga., 12. Taunton: Trinitarian Ch., 33.30; Union Ch., L. M. Soc., for Talladega, Ala., 3; Union Ch., King's Daughters,** for Talladega, Ala., 2; Winslow Ch. 10; E. M. R. for Talladega College, 10. **Tewksbury:** Ch., 23.44. **Townsend:** Ch., 36.93. **Truro:** Ch., 3. **Tyngsboro:** Ch., 3.87. **Upton:** First Ch., 12.22. **Wakefield:** First Ch., 115.47. **Waltham:** First Ch., 40. **Warren:** Church, 6.50. **Waverly,** First Ch., 25.53. **Wayland,** Church, 10.54. **Webster,** First Ch., 50.36. **Wellesley,** Church, 81.39. **Wellesley Hills,** Church, 206.80. **Wendell,** Ch., 5.95. **Westboro,** Evangelical Ch., 2; Ch., 143.32; L. B. Soc., 25. **Westfield, Mrs. C. S.,** for Gloucester School, 1. **West Hanover,** First Ch., 24.20. **West Medway,** Second Ch., 11.40. **West Roxbury,** Ch., 375; S. S., Lincoln Memorial, 12.75. **West Somerville,** Ch., 85.11. **West Springfield:** Mittineague Ch., for Demorest, Ga., 58.05. **Weymouth:** First Ch., Woman's Society for Bed at Ryder Memorial Hospital, 15. **Weymouth and Braintree:** Union Ch., 36.55. **Weymouth Heights:** First Ch., 66.85. **Whitinsville:** Village Ch., 682.50; Village S. S., 37.75; C. L. W., for Talladega College, 100. **Whitman:** First Ch., 20.40; S. S., 3.36. **Williamstown:** White Oaks Ch., 7.87. **Winchendon:** North Ch., 58. **Winchester:** Second Ch., 20.17. **Winthrop:** Union Ch., 41.24. **Woburn:** First Ch., 225; First S. S., Jr. Dept., for Marion, Ala., 10; North Ch., 9.84. **Wollaston:** Ch., 132; S. S., for Tougaloo College, 25. **Worcester:** Bethany Ch., 6.25; Central Ch., 508; Hadwen Park Ch., 19.08; Hadwen Park, C. E. Soc., 10; S. S., 5; for Lexington, Ky., H. and E. P., 10; Hope Ch., 25; Memorial Ch., 5.25; Piedmont Ch., 182; Pilgrim Ch., 191.72; Old South Ch., 400; E. L. H., for Talladega College, 50. **Wrentham:** Original Cong'l Ch., 34.08. "Friends in Mass.," for Straight College, 281.

Legacies

Ashfield: Lucy J. W. Hall, 350. **Attleboro:** Calista C. Thacher, 295.90. **Auburn: George** H. Sibley, 500. **Boston:** Katherine Knapp, 680.67; John A. Tucker, 320. **Charlestown:** Mary K. Flint, 199.82. **Woburn:** William R. Putnam, 333.33.

RHODE ISLAND—$761.39.

Bristol: First Ch., 55.13. **Cranston:** Franklin Ch., 3.25. **East Providence:** Newman Ch., 158; United Ch., 26.22; S. S., 3.67. **Pawtucket:** Ch., 160. **Providence:** People's Ch., 10; Union Ch., 50.75; E. C. O., 25; H. W. O., 25; J. H. W., 25; for Tougaloo College. **Westerly:** Pawcatuck Ch., 170.37. **Woonsocket:** Globe Ch., 39; Globe Ch., S. S., 10.

CENTRAL DISTRICT.

CONNECTICUT—$11,382.48.

(Donations $9,455.13. Legacies, $1,927.35.)

Ansonia: First Ch., 180.06. **Bridgeport:** Black Rock Ch., 41.75; Park Street Ch., 563.06; Park Street S. S., 15; United Ch., 131.80; West End Ch., 11.31; L. T. W., for Tougaloo College, 50. **Bristol:** First Ch., 200. **Clinton:** First Ch. of Christ, 41.03. **Columbia:** Ch., 16.25. **Cornwall,** First Ch. of Christ, 146.67. **Coventry:** First Ch., 28.47; Second Ch., 3.75; Second Ch., C. E. Soc., 6.21. **Darien:** Ch., 70.78. **Derby:** Second Ch., 47. **Durham:** Rev. F. A., for Tougaloo College, 1. **East Canaan:** C. E. Soc., for Lexington, Ky., 5. **Eastford:** Ch., 21.94. **East Granby:** Ch., 20. **East Hampton:** Ch., 64.56. **Fairfield:** The Francis Asbury Palmer Fund, for Tougaloo College, 300. **Farmington:** First Ch., 257.22; D. M. B., for Talladega College, 250. **Glastonbury:** First Ch. of Christ, 20.70. **Granby:** First Ch., 19; South Ch., 36. **Greenwich:** North Ch., 25. **Griswoldville:** C. E. Soc., for Marion, Ala., 8. **Hartford:** Asylum Hill Ch., 455; First Ch. of Christ, 192.99; also for Tougaloo College, 100; Fourth Ch., Primary S. S., 10; Immanuel Ch., 440.65; Second Ch. of Christ, 95.27; Talcott St. Ch., 25; M. F. H., for Talladega College, 15; A. B. L., for Talladega College, 5; A. M. R., for Athens, Ala., 3. **Kensington:** S. S., for Tougaloo College, 35. **Kent:** First Ch., 27.86. **Manchester:** Second Ch., 31.50; Miss A. C. H., for Talladega College, 20. **Meriden:** First Ch., 92; Center Ch., 40; W. L. S., for Talladega College, 3. **Middlefield: Miss** L. C. M., 1. **Middletown:** South Ch., 60; Third Ch., 27. **Milford:** Plymouth Ch., 76.50; F. N. P., for Talladega College, 3; G. J. S., for Talladega College, 5. **Mt. Carmel:** S. S., for Lexington, Ky., 10. **Naugatuck:** Ch., 200; Missionary Soc., for Lexington, Ky., 25. **Nepaug:** Ch., for Tougaloo College, 1. **New Britain:** First Ch. of Christ, 647.63; First Ch., for Andrews Hall, Talladega, 25; South S. S., 20; Stanley Memorial S. S., 4; C. D. F., for Thomasville, Ga., 4; E. C. R., 100. **New Hartford:** North Ch., 28.80. **New Haven:** Dwight Place Ch., 129.99; Dwight Place S. S., 10.41; Grand Avenue Ch., 90; Pilgrim Ch., 118.02; Plymouth Ch., 114.15; Mrs. E. E. A., for Talladega College, 80; L. W. C., for Talladega College, 2; S. T. L., for Talladega College, 5. **New London:** First S. S., 20; Jr. Dept., 4.80, for Athens, Ala.; Second Ch., 179.27. **New Milford:** First Ch., 28.50. **Newton:** Ch., 81.98; S. S., 6.22. **North Madison:** Ch., 11. **Norwich:** United Ch., 46.38; Mrs. G. V. S., for Tougaloo College, 2. **Old Lyme:** First Ch., 18.77. **Old Saybrook:** Ch., 60.57. **Orange:** Ch., 171.92. **Pomfret:** Ch. 10, and box goods for Willcox Academy; Rev. and Mrs. J. S. V., for Automobile for Brewer Normal School, 5. **Putnam: Second Ch., 43.67. Ridgefield:** First Ch., 25. **Rockville: Miss J. A., 100, for Tougaloo College. Salisbury:** Ch. of Christ, 58.84. **Somers:** S. S., 3.22. **Somersville:** Ch., 18.26. **South Manchester:** C. E. H., for Talladega College, 10. **Stamford:** First Ch., 69.28; M. E. H., for Lexington, Ky., 20. **Stratford:** First Ch., 146.88; B. J. C., for Lexington, Ky., 35; B. J. C., for Tougaloo College, 35. **Taftville:** Ch., 22.50. **Terryville:** C. I. A., for Talladega College, 25. **Thomaston: First Ch., 13.20. Wallingford:** F. W. C., for Talladega College, 5. **Warren:** Ch., 13.36. **Washington:** First Ch., 42. **Waterbury:** First Ch., 500. **Watertown:** First Ch., 224.95; G. F., 10; Mrs. E. H., 25; C. E. L., 10; Mrs. M. L. M., 20; Mrs. K. B. W., 2, for Lexington, Ky. **Westbrook: First Ch., 4.21. West Hartford:** First Ch. of Christ, for Repairs at Straight College, 100. **West Haven: First Ch., 32.70. Westminster:** Ch., 6. **Westport:** Saugatuck Ch., 13.20. **West Suffield:** Ch., 9.75. **Wethersfield:** Ch., 120.32. **Wilton:** Ch., 60. **Windsor: Mrs. R. N.,** for Tougaloo College, 2. **Winsted:** Second Ch., 42.89. **Woodbury:** First Ch., 24. **Woodstock: First Ch.,** 33.11; L. B. Soc., for Tougaloo College, 5. "Friends in Conn.," for Straight College, 28.

The Missionary Society of Connecticut, by Rev. Wm. F. English, Treas., 839.05.

Legacies

New Britain: Sarah A. Strong, 254.02. **Westport:** Elizabeth Scofield, 1,673.33.

NEW YORK—$4,395.41

(Donations, $3,562.07. Legacy, $833.34.)

Albany: First Ch., 11.18. **Aquebogue:** Ch., 12.88. **Baiting Hollow:** Ch., 125. **Binghamton:** First Ch., 94.40. **Bridgewater:** M. B. L., for Lexington, Ky., 5. **Brooklyn:** Ch. of the Pilgrims, 34.65; Flatbush Ch., 122.70; Flatbush Ch., special gifts for Burrell Normal School, 125; Lewis Ave., Ernest Workers' Mission Band, two boxes goods for Talladega; Park Slope Ch., 79; St. Mark's Ch., 50; South Ch., 71.84; T. B., 10; W. G. L. B., 50; Mrs. A. C. C., 50; E. M. C., 10; D. H. C., 5; Mrs. G. C. H., 5; L. C. G., 5; H. M. De M., 10; P. H. J., 15; W. H. R., 5, for Talladega College; Miss E. T., for Marion, Ala., 5. **Canaan:** Ch., C. E. Soc., 5. **Chenango Forks:** Ch., 3.18. **Deansboro:** Ch., 7. **Elbridge:** First Ch., 11. **Flushing:** First Ch., 98.42; First Ch., S. S., 13.08. **Fulton:** Ch., 30. **Gloversville:** First Ch., 75.. **Hall:** Union Ch., 10. **Honeoye:** Ch., 17.39. **Homer:** Ch., 50. **Ithaca:** First Ch., 77.50. **Morristown:** First Ch., 6.39. **New Hartford:** Mrs. D. B. M., for Lexington, Ky., 2. **New York:** Broadway Tabernacle Ch., 454; Broadway Tabernacle, Woman's Club, for Ryder Memorial Hospital, 90; Bethany Ch., 35; Pilgrim Ch., 33.55; E. M. B., for Lexington, Ky., 10; H. M. De F., for Talladega College, 50; A. G. D., for Talladega College, 5; M. F. M., for Tougaloo College, 100; G. N., for Talladega College, 150; Rev. H. D. S., for Talladega College, 10; "Friend," for Brewer Normal School, 5. **Norwood:** S. S., 14.22. **Nyack:** Central Ch., 2.30. **Patchogue:** Ch., C. E. Soc., 20. **Richmond Hill:** Union Ch, 142.16. **Riverhead:** Sound Ave. S. S., 10. **Syracuse:** Good Will Ch., 25; R. S. T., for Kindergarten at Talladega College, 5. **Walton:** First Ch., 69.59; Mrs. E. W., for Fort Berthold Mission, 1; R. B. S. J., 100. **Woodhaven:** First Ch., 30.82. Friends in New York for Straight College, 10.

Woman's Home Missionary Union of the State of New York, by Mrs. W. A. Kirkwood, Treas., 881.82.

Legacies

Syracuse: Mary Elizabeth Gere, 2,500 (Reserve Legacy, $1,666.66), $833.34.

NEW JERSEY—$1,071.33.

Cedar Grove: Union Ch., 14. **Chatham:** Stanley Ch., 141. **East Orange:** Trinity Ch., 171.70; Miss M. G. H., for Tougaloo College, 5. **Egg Harbor:** Immanuel Ch., 47. **Glen Ridge:** Mrs. O. F. S., for Brewer Normal School, 5. **Montclair:** Woman's Guild, two boxes goods for Talladega; Watchung Ch., 100. **Newark:** L. K. H., .25 cts. **Nutley:** St. Paul's Ch., 30.78. **Orange:** Highland Ave Ch., 175. **Paterson:** First Ch., 30. **Plainfield:** Ch., 288. **River Edge:** First Ch., 12.60. **South Orange:** R. H. T., for S. A., Talladega College, 51.

PENNSYLVANIA—$355.03.

Edwardsville: Welsh Ch., 63; E. D. G., 20. **Johnstown:** First Ch., 20. **Le Raysville:** Ch., for Pleasant Hill, Tenn., 15. **Meadville:** Park Ave. Ch., 45. **Miner:** Miner's Mills Ch., 10.69. **Philadelphia:** Snyder Ave. Ch., 32; W. G. T., 25. **Pittsburg:** Puritan Ch., Ladies' Soc., 4; Slavonic Ch., 5. **Pittston:** First Ch. and S. S., 2.11; Welsh Ch., 8.25. **Plymouth:** Elm Ch., 10; Pilgrim Ch., 31.10. **West Pittston:** First Ch., 28.88.

Pennsylvania Union of Women's Congregational Missionary Societies, Mrs. David Howells, Treas., 35.

DISTRICT OF COLUMBIA—$296.25.

Washington: First Ch., $281.25; Memorial Ch., Women's Miss. Soc., 15.

MARYLAND—$141.07.

Baltimore: Associate Ch., 41.07; Dr. H. A. K., for Tougaloo College, 100.

OHIO—$2,142.98.

(Donations, $2,082.98. Legacy, $50.)

Akron: F. F., for Talladega College, 25. **Cincinnati:** Walnut Hills S. S., 50, for bed at Ryder Memorial Hospital. **Cleveland:** Euclid Ave. Ch., 481.09; Pilgrim Ch., 243; E. W. B., for Tougaloo College, 50; Miss B. N. J, and Mrs. J. F. N., for fire loss at Pleasant Hill, 23; Mrs. M., for Brewer Normal School, 20; Mrs. F. P. W., for fire loss at Pleasant Hill, Tenn., 1. **Columbus:** Plymouth Ch., 37.50. **Marietta:** First Ch., 93.75; Harmon Ch., 51.75. **Oberlin:** Mrs. A. P. W., 5, for Talladega College; S. R. W., for Talladega College, 25. **Springfield:** First Ch., 15; First Ch., Miss Watkins' S. S. Class, for Pleasant Hill, 15. **Unionville:** A. B. C., for fire loss at Fessenden, Fla., 10. **West Richfield:** M. E., for Lexington, Ky., 5. "Friends in Ohio," for Straight College, 40.

The Ohio Woman's Home Missionary Union, Mrs. H. H. Hosford, Treas., 889.89.

Legacy

Mansfield: Susan M. Sturges, 50.

INDIANA—$310.98.

Michigan City: Immanuel Ch., 2.

Congregational Conference of Indiana, by Edgar A. Brown, 308.98.

MICHIGAN—$3,885.33.

Allegan: Federated Ch., for Athens, Ala., 10. **Ann Arbor:** Mrs. E. P. W., for fire loss at Pleasant Hill, 2. **Constantine:** First S. S., 16.34. **Detroit:** First Ch., 977.31; Brewster Ch., Adult Class, 15; Brewster S. S., for Tougaloo College, 20; "Friend," for Lexington, Ky., 2. **Grand Rapids:** East S. S., for Scholarship at Santee, Neb., 100. **Lansing:** Pilgrim Ch., W. H. M. U., for Pleasant Hill, 20; **Saginaw:** First Ch., 25. **Ypsilanti:** E. E., for Lexington, Ky., 5.

Michigan Congregational Conference, by C. C. Vaughan, Treasurer, $2,526.43.

Michigan Congregational Woman's Home Missionary Union, $166.35.

WESTERN DISTRICT

ILLINOIS—$5,216.90.

Amboy: Ch., 10.15. **Area:** Ch., 12. **Batavia:** Ch., 20. **Big Rock:** Willing Workers, 56. **Big Woods:** Ch., 80c. **Bowen:** Ch., 23.36. **Brimfield:** Ch., 16.92. **Buda:** Ch., 28.17. **Byron:** Ch., 16.60. **Caledonia:** Ch., 6.40. **Carpentersville:** Ch., 10.71. **Champaign:** Ch., 15.80. **Cherry:** Ch., 2. **Chicago:** Austin Ch., 16.11; Bethany Ch., 4.60; (South Chicago), Bird Memorial Ch., 1; Community Ch., 10; Englewood, North Ch., 7.50; Essex Ch., 8; Fourth Ch., 20; Green Street Ch., 18; Hyde Park Ch., 74.26; Irving Park Immanuel Ch., 12; Jefferson Park Ch., 7.83; Lincoln Memorial Ch., 5.30; Monroe Street, Federated Ch., 6.49; Mont Clare Ch., 32; Morgan Park Ch., 22.80; New England Ch., 30.74; New First Ch., 21.15; North Englewood Ch., C. E. Soc., for Pleasant Hill, 10; Park Manor Ch., 24; Pilgrim Ch., 23.26; Ravenswood Ch., 127.20; Rogers Park, Ch., 100; St. James' German Ch., 3; South Ch., 95.57; South Shore Ch., 14.47; Summerdale, Ch., 80c.; Tabernacle Ch., 2.12; Warren Avenue Ch., 23.89; Washington Park Ch., 22; S. S., 3; Watson Park, Ch., 6; (M. A. H.), for Fort Berthold Mission, 35; T. G. W., for Talladega College, 10; Van A. W., for Talladega College, 25. **Clifton:** Ch., 5.37; S. S., 1.60. **Cobden:** Union Ch., 2.18. **Crete:** Ch., 8. **Crystal Lake:** Ch. 9.62; S. S., 4.60. **Danville:** First Ch., 2.40. **DeKalb:** Ch., 8.86. **Depue:** Ch., 1.37. **Dover:** Ch., 26.60. **Downers Grove:** Ch., 44.56. **Dundee:** Ch., 5.57. **Dwight:** Ch., 2.72. **Elburn:** Community Ch., 15.78. **Elgin:** First Ch., 12.50. **Emington:** C. E. Soc., 7.25. **Evanston:** F. H. T., for Fort Berthold Mission, 100. **Galesburg:** Central Ch., 56.38; East Main Street Ch., 11.04. **Glencoe:** Union Ch., 33. **Glen Ellyn:** Ch., 12.82. **Glen View:** Ch., 4. **Godfrey:** Ch., 10. **Grays Lake:** Ch., 1.55. **Harvey:** Ch., 15.68. **Harvey:** Federated Ch., 15.82. **Highland:** Ch. and S. S., 4. **Hinsdale:** Union Ch., 219.48. **Huntley:** Ch., 2.20; **Ivanhoe:** Ch., 3.69. **Lacon:** Ch., 1.55; S. S., 46c. **La Grange:** First Ch., 384.34; First Ch., S. S., for Ryder Memorial Hospital, 115.66; C. E. Soc., for Ryder Memorial Hospital, 10. **La Harpe:** Ch., 9.70. **La Moille:** Ch., 4.40. **Lockport:** S. S., 2.35. **Loda:** Ch., 8.41. **Lombard:** Ch., 13.81. **Malta:** Ch., 3.12. **Matoon:** Ch., 13.07. **Mayfield:** Ch., 15. **Mendon:** Miss'y Soc., for Lexington, Ky., 5. **Mill Creek:** Ch., 4. **Minooka:** Seward, First Ch., 9.28. **Moline:** First Ch., 78.64; Second Ch., 16.53; Second Sr. C. E., 15. **Morris:** Ch., 50. **Naperville:** Ch., 58.42. **Neponset:** Ch., 4.93. **Oak Lawn:** Ch., 2.52. **Oak Park:** First Ch., 622.90; First S. S., 25; Harvard Ch., 16; Pilgrim Ch., 164.90. **Paxton:** Miss J. B. S., for Marion, Ala., 5. **Pekin:** Ch., 9.36. **Peoria:** First Ch., 215. **Peru:** Ch., 44.23; A. P., for Willcox Academy, 25. **Pittsfield:** Ch., 9.72. **Plainfield:** Ch., 14.60. **Plymouth:** S. S., 1. **Princeton:** Ch., 19.73. **Prophetstown:** Ch., 10.50. **Rock Falls:** Ch., 5, and for Lexington, Ky., 5. **Rockford:** Second Ch., 58.73. **Roscoe:** Ch., 6.71.

Rosemond: Ch., 2.50. **St. Charles:** Ch., 91c.; S.S., 7.04. **Sandwich:** Ch., 70. **Shabbona:** Ch., 9.73. **Somonauk:** Ch., 15.75. **Springfield:** First Ch., 23. **Sterling:** Ch., 58.28. **Sycamore:** Ch., 25. **Toulon:** Ch., 70.13. **Villa Park:** Ch., 2. **Wayne:** S. S., 1.80. **Western Springs:** Ch., 67.17. **West Pullman:** Ch., 5.55. **Wilmette:** Ch., 168; North End Circle for Lexington, Ky., 10. **Winnebago:** Cong'l Missionary Soc., 5, and box goods for Moorhead, Miss. **Winnetka:** Ch., for Tougaloo College, 25.

Woman's Home Missionary Union of Illinois, by Miss Cora E. Barnard, Treasurer, $374.78.

IOWA—$70.60.

Ames: Ch., Carry-On Circle, 2, and two boxes goods for Marion, Ala.; **Atlantic:** Missionary Soc., box goods for Talladega. **Burlington:** Missionary Union, two boxes goods for Talladega. **Cedar Falls,** V. A. B., for fire loss, Fessenden, Fla., 10. **Corning:** Missionary Soc., box and package goods for Talladega. **Council Bluffs:** H. W. H., for Talladega College, 5. **Des Moines:** Mrs. M. E. W., for Tougaloo College, 12. **Eldora:** W. B., for Tougaloo College, 10. **Farragut:** Mrs. W. B. C., for Talladega College, 1. **Oskaloosa:** Kando Club, for Marion, Ala., 16. **Postville:** Community Ch., 4.50, and S. S., three boxes goods for Marion, Ala. **Red Oak:** Missionary Soc., box goods for Talladega. **Webster City:** Ch., for Pleasant Hill., Tenn., Building Fund, 5.

Woman's Home Missionary Union of Iowa, by Mrs. R. T. Jones, Treasurer, $5.10, for Day Nursery, Santurce.

WISCONSIN—$90.00.

Brodhead: Miss A. M. W., 20. **Milwaukee:** Plymouth Ch., 50; Mrs. S., for Pleasant Hill., 5.

Wisconsin Congregational Conference, L. L. Olds, Treasurer, 15.

MINNESOTA—$2,998.06.

Aitkin: Ch., for Marion, Ala., 2.01. **Minneapolis:** Women's Organization, for Pleasant Hill, 25; Fremont Avenue C. E. Soc., for Pleasant Hill, 60. Dr. L. A. N., for Talladega College, 25. **Little Falls:** "A Friend," for Talladega College, 200.

The Congregational Conference of Minnesota, by J. M. McBride, Treasurer, $1,543.42.

Woman's Home Missionary Union of Minnesota, by Mrs. J. V. S. Fisher, Treasurer, $1,142.63.

MISSOURI—$841.81.

Maplewood: Ch., 8. **Meadville:** Ch., 5. **St. Joseph:** First Ch., 13.67. **St. Louis:** Fountain Park Ch., 14; Pilgrim Ch., 52.94.

The Missouri Congregational Conference, by P. A. Griswold, Treasurer, $175.44.

Congregational Woman's Home Missionary Union of Missouri, Mrs. Chester B. Curtis, Treasurer, $572.76.

KANSAS—$1,026.60.

Burlington: Mrs. A. J. B., 50. **Humboldt:** E. N. E., 2. **Topeka:** First Ch., 30. **Valley Falls:** Ch., 8.08. **Wichita:** United Ch., for Pleasant Hill, 11. **Topeka:** Central Ch., W. M. Soc., for Tougaloo College, 50.

The Kansas Congregational Conference, by Miss Ruth E. Wood, Treasurer, $375.52.

NEBRASKA—$379.30.

Alma: Ch., 4. **Avoca:** S. S., 3. **Beatrice:** Ch., 4.01. **Blair:** Ch., 4.81. **Cambridge:** Ch., 15.85. **Campbell:** Ch., 3. **Cortland:** Ch., 5.47. **Crete:** Ch., 4.53. **Daily Branch:** Ch., 6. **Franklin:** Ch., 8.48. **Garland:** C. E. Soc., 3.16. **Geneva:** Ch., 12.56; C. E. Soc., for Santee, Neb., 5. **Hartington:** S. S., 5. **Harvard:** Ch., 5. **Hastings, Emmanuel** Ch., 3. **Hastings:** First Ch., 26. **Indianola:** Ch., 19.25. **Lincoln:** Ebenezer German Ch., 10; Plymouth Ch., 50. **Norfolk:** First Ch., 7.41. **Scotts Bluff,** First German Ch., 6. **Scribner:** Ch., 26. **Sutton:** First German Ch., 5. **Wahoo:** Ch., 4. **Weeping Water:** Ch., 48.11. **York:** Ch., 8.10; German Ch., 4.

Nebraska Woman's Home Missionary Union, by Mrs. C. J. Hall, Treasurer, $72.56.

NORTH DAKOTA—$270.94.

Dickinson: Ch, 15. **Elbowoods:** H. W. C., for Fort Berthold Mission, 3. **Elliott:** Zion German Ch., 2. **Fredonia:** German Parish, 7. **Gackle:** German Parish, 5. **Garrison:** Mrs. F. McG., for Fort Berthold Mission, 5. **Jamestown:** First Ch., C. E. Soc., for Ryder Memorial Hospital, 5. **Grand Forks:** Plymouth S. S., for Fort Berthold Mission, 13. **Wahpeton:** Ladies' Aid, for Fort Berthold Mission, 10.

The Congregational Conference of North Dakota, by Rev. A. C. Hacke, Superintendent: from Churches, etc., $177.85; through W. H. M. U., $28.09; total, $205.94.

SOUTH DAKOTA—$22.00.

Clayton: Wolf's Creek, German Ch., 5. **Hetland:** Ch., 5; S. S., 2. **Lesterville:** Worms Ch., 5. **Tyndall:** German Ch., 5.

COLORADO—$209.00.

Berthoud: Bethlehem Ch., 3. **Denver:** Plymouth Ch., 200. **Loveland:** Zion German Ch., 2. **Proctor:** Salem German Ch., 2. **Yuma:** German Mission, 2.

OKLAHOMA—$129.00.

Congregational Conference of Oklahoma, by Mrs. M. S. Rowe, Treasurer, $129.

NEW MEXICO—$52.25.

Albuquerque: Mrs. A. C. D., 20; Miss E. F., 11; Miss F. I., 15. **Hurley:** Union Ch., 3. **San Mateo & Ranchos de Atrisco:** Ch., 3.25.

ARKANSAS—$1.84.

Through the Congregational Woman's Home Missionary Union of Missouri, Mrs. Chester B. Curtis, Treasurer, 1.84.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—$2,028.38.

Adin: 17.46. **Almeda:** First, 57.78. **Alturas:** 1.74. **Angeles Camp:** 97c. **Berkeley:** First, 203.92; Bethany, 28c.; North, 52.66; Park, 8.18. **Campbell:** 22.06. **Ceres:** 11.10. **Cloverdale:** 12.64. **Etna Mills:** 1.94. **Ferndale:** 16.51. **Fowler:** 19.40. **Fresno:** Pilgrim, 48.50; Third German, 9.70; Zion, 30.97. **Glen Ellen:** 1.46. **Grass Valley:** Ch., 3.24; S. S., 81c. **Guerneville:** 1.70. **Kenwood:** 3.40. **Lockeford:** 7.17. **Lodi:** First, 161.88. **Loomis:** 14.55. **Martinez:** 11.70. **Mill Valley:** Ch., 5.01; S. S., 1.60. **Oakland:** First Ch., 266.77; S. S., 4.85; Calvary, 19.40; Fruitvale, 6.13; Grace, 39c.; Olivet, 2.24; Plymouth, S. S., 9.70; Pilgrim Ch., 3.55. **Oleander:** 3.67. **Oroville:** 39.90. **Pacific Grove:** 5.42. **Palermo:** 1.38. **Paradise:** 97c.; **Parlier:** 2.43. **Petaluma:** 20.20. **Pittsburg:** Ch., 4.95; S. S., 83c. **Porterville:** 14.78. **Redwood City:** Ch., 38.80; Spanish Ch., 97c. **Reedley:** Armenian, 2.43. **Ripon:** 5.18. **Sacramento,** 9.95. **Salida:** 1.37. **San Francisco:** First, 48.50; **Mission,** 12.88; Sunset, 3.68; Spanish and Italian, 72c. **San Jose,** 10. **San Juan,** 1.99. **San Lorenzo:** Ch., 3.90; S. S., 1.41. **San Leandro:** "In Memoriam," for fire loss at Fessenden, Fla., 2. **San Mateo:** 21.75. **Santa Cruz:** 36.12. **Santa Rosa:** First Ch., 2.03; S. S., 50c. **Sebastopol:** 15.76. **Sonoma:** 15.52. **Soquel:** Ch., 2.86; S. S., 1.46. **Stockton:** 60.62. **Suisun:** 4.38. **Sunnyvale:** 5.09. **Tipton:** 72c. **Tulare:** Ch., 9.61; S. S., 1.26. **Weaverville,** 2.03. **Woodside,** 3.01.

Through the Woman's Home Missionary Union of Northern California, $565.98.

CALIFORNIA (SOUTHERN)—$2,936.57.

Bakersfield: First, 55.20. **Brea:** 18.42. **Buena Park:** 24.85. **Chula Vista:** 33. **Claremont:** 103.57. **Corona:** 39.31. **Eagle Rock:** 5.58. **Escondido:** 39. **Etiwanda:** 12. **Glendale:** 27.72. **Graham:** 5.68. **Highland,** 60. **Hyde Park:** 11.52. **La Mesa:** Central, 6. **Lawndale:** 1.08. **Lemon Grove,** 23.35. **Little Lake:** 5.15. **Long Beach:** 83.28; F. C. for Tougaloo College, 10. **Los Angeles:** Athens, 4.32; Hollywood, 133.56; Armenian Gethsemane, 5.76; First, 293.85; East, 3.29; Mayflower, 1.56; Park, 4.80; Pico Heights, 39.06; Plymouth, 24; Garvanza, 10.20; Mt. Hollywood, 32.80; Colegrove, 3.84; Ch. of Messiah, 133.76; Pilgrim, 10.37; Bethany, 12.24; Berean, 9.60; Lincoln Memorial, 4.20; Mesa, 3.36; Vernon, 2.91; West End, 3.48; A. F. C., 10; M. P. C., for fire loss at Pleasant Hill, 10. **Manhattan:** 5.03. **Maricopa:** 6. **National City:** 4.82. **Norwalk:** 3.92. **Oil Center:** 14.40. **Oildale,** 3. **Oneonta:** 27.04. **Ontario:** 337.60. **Panama:** 3.60. **Pasadena: First,** 137.17 (104.70 of which for Sherman Institute); Lake Avenue, 40; Pilgrim, 18.18; Miss B. B., for Tougaloo College, 5; "A Friend, First Congregational Ch.," 10. **Friends:** for Straight College, 5. **Pomona:** 34. **Ramona:** 7.38. **Redlands:** 171.40. **Redondo Beach:** 9.61. **Riverside:** 6.72. **Rosedale,** 1.30. **San Bernardino:** First, 53.83. **San Diego:** La Jolla, 13.20; Logan Heights, 7.54; Mission Hills, 29.19; Ocean Beach, 3.60. **San Jacinto,** 1.79. **Santa Ana:** 36. **Santa Barbara:** First, 30.36. **Sherman:** 3. **Sierra Madre,** 13. **Techachapi,** 4.52. **Terminal:** 1.32. **Venice:** 3.40. **Villa Park:**

5.11. **Whittier:** 25. **Willowbrook:** 1.20. **Yucaipa:** 3.37.

Through the Woman's Home Missionary Union of So. California, $422.30.

OREGON—$526.82.

Beaverton: 40.10. **Corvalis:** First, 4.30. **Eugene:** 31.50. **Forest Grove:** 10.70. **Hood River:** 28.80. **Hubbard:** 4.15. **Ione:** 1.75. **Lexington:** 1.30. **Oregon City:** 12.55. **Portland:** Ebenezer Ch., 10; First S. S., 10; First, 283.65; Atkinson Memorial, 1.44; Highland, 5.05; Sunnyside, 22.50; Waverly Heights, 10.50. **Salem:** First, 20.60.

Woman's Home Missionary Union of Oregon, $27.93.

WASHINGTON—$1,027.89.

Anacortes: 6. **Bellingham,** 12. **Colfax:** Y. P., 2.50. **Edmonds:** 7.50. **Everett:** First, 20. **Granite Falls:** 1. **Guemas Island:** 2.23. **Hillyard:** 5. **Ione:** 2. **Lakeside:** 1. **Machias:** 1. **McMurray:** 1. **Odessa:** First English, 10; Emmaus Ch., 4. **Orchard Prairie:** 3. **Pomeroy:** 10. **Ruff:** Batum, Hoffnungsberg Ch., 2. **Seattle:** Alki, 7; Columbia, 1.50; Edgewater, Y. P., 5.75; Fairmount, 2; Pilgrim, 161.61; Plymouth, 124; Prospect, 55; University Ch., 50; Y. P., 2.50; West, 5. **Spokane:** Corbin Park, 10; Plymouth, 8. **Summit Park:** Ch., 1.25; Y. P., 25c. **Tacoma:** First, 85; Pilgrim, 15; Plymouth, Y. P., 2.50. **Tonasket:** 2. **Usk:** 67c. **Vancouver:** 2. **Vera:** 10. **Walla Walla:** First Ch., 136.07; Y. P., 2.50. **Washougal:** 14. **White Salmon:** 4. **Yakima:** 21. **Worden:** Freudenfield Ch., 3.

Woman's Home Missionary Union of Washington, by Miss Estelle Roberts, Treasurer, $206.06.

IDAHO—$228.12.

Boise: First, 129.76; Wright, 13.73. **Council:** 9.37. **Fargo:** 1.88. **Grand View:** 87c. **Lewiston:** Orchard, 4. **Meridian:** Fairview, 3.43. **Mountain Home:** 3.75. **New Plymouth:** 18.75. **Pocatello:** 23. **Rockland:** 4.45. **Weiser:** 10.13.

UTAH—$52.75.

Provo: R. M. B., for Athens, Ala., 1.05. **Vernal:** Nintah Drug Co., for Willcox Academy, 10; Vernal Lumber Co., 10; Mrs. J. M. A., 26.70; Mr. and Mrs. H. H., 5, for Willcox Academy.

ARIZONA—$112.82.

Phoenix: C. L. H., for Tougaloo College, 5. **Prescott:** First Ch., 39; First S. S., 6. **Tempe:** Ch., 7. **Tombstone:** Ch., Ladies' Aid Soc., 19.30. **Phoenix:** First Ch., 5; S. S., 24c.; Neighborhood Ch., 5.92. **Tempe:** Ch., 2.37. **Tucson:** First Ch., 22.22; Mrs. G. R., 77c.

HAWAII—$358.60.

Ewa: Hawaiian Ch., 5; S. S., 5. **Hanalei:** Chinese, 56c. **Hilo:** Portuguese, Christ Ch., 12. **Honolulu:** Central Union, 300; S. K. K., 2.50; Mrs. E. L., 10. **Kaiopihi:** Chinese, 3.94. **Kolao:** 5. **Waialua:** Japanese, 3.60. **Waianae:** Jr. C. E. Soc., 1. **Hakalau:** Ponomu and Pepeeko Chs., 10.

THE SOUTH

WEST VIRGINIA—$26.50.

Through the W. H. M. U. of Ohio, $26.50.

NORTH CAROLINA—$31.65.

Kings Mountain: Rev. W. O. H., for Lincoln Academy, 25.

Woman's Missionary Union of North Carolina, $6.65.

SOUTH CAROLINA—$37.50.

Columbia: E. W. A., 15. **Greenwood:** "Friend," Goods and 19.50 for Brewer Normal School; "Friend," for Brewer Normal School, 3.

TENNESSEE—$88.25.

Chattanooga: First Ch., 28.20. **East Lake:** Union Ch., 2.05, and for Fessenden, Fla., 6; Y. L. M. Soc., for Pleasant Hill, Tenn., 10. **Knoxville:** First Ch., for Theo. S. A., at Talladega College, 10; Second Ch., 15. **Memphis:** Second Ch., 11; Mrs. G. P. H., for Talladega College, 6.

GEORGIA—$125.

Athens: W. M. Union, 2. **Atlanta:** First Ch., W. M. U., 2. **Marietta:** Woman's Missionary Union, 1. **Savannah:** First Ch., 18; Woman's Missionary Union, 2. **Thomasville:** J. H. W., for Allen Normal School, 100.

ALABAMA—$514.35.

Athens: Trinity Ch., 10.24; Miss M. L. G., for fire losses at Fessenden, Fla., and Pleasant Hills, Tenn., 10. **Bexar: Ch., 3. Beloit:** L. C. F., for Theo. S. A. at Talladega, 5. **Birmingham:** First Ch., 12; First Ch., W. M. Union, 5.25. **Florence:** Citizens, through the A. M. A. League, 455.39. **Kymulga:** Ch., 5. **Midland City:** Ch., 3. **Thorsby:** Ch. 5. **Thorsby:** Mrs. S. E. N., 47c.

MISSISSIPPI—$8.00.

Tougaloo: Miss M. S., for Tougaloo College, 1. "Friends in Mississippi," for Straight College, 7.

LOUISIANA—$2.00.

Erath: Ch., 2.

TEXAS—$40.00.

Dallas: Central Ch., 40.

FLORIDA—$55.00.

Bradentown: Mrs. E. A. H., for fire loss at Fessenden, Fla., 25. **So. Jacksonville:** Mrs. A. H. G., for Moorhead, Miss., 2.50. **Winter Park:** Ch., 22.50. **Friends:** for Straight College, 5.

FOREIGN

CANADA—$12.00.

Montreal: Miss A. M. W., for Marion, Ala., 12.

Congregational World Movement	$34,461.35
Diamond Jubilee Fund	1,729.08
A. M. A. League	400.50

SUMMARY OF RECEIPTS FOR JANUARY, 1922

Donations	$103,479.80
Legacies	5,640.88
Total	$109,120.68

SUMMARY OF RECEIPTS FOUR MONTHS

From Oct. 1, 1921, to Jan. 31, 1922

Donations	$190,192.47
Legacies	18,876.84
Total	$209,069.31